

T H E  
LAWFULNESS and EXPEDIENCY  
O F  
S E T F O R M S  
O F  
P R A Y E R,

M A I N T A I N E D,

- |   |  |
|---|--|
| <p>I. From the Old Testament.</p> <p>II. From the New Testament.</p> <p>III. From the Practice of the Universal Church.</p> <p>IV. From the Advantages of this way of Worship.</p> <p>V. From the Disadvantages of Extemporizing.</p> | <p>VI. From the Sentiments of the Learned Presbyterians, Foreign and British.</p> <p>VII. From the Weakness of the Objections against Set Forms in General, and the English Service in Particular.</p> |
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*The Earth was without form and void: And Darkness was upon the face of the Deep. Gen. i. 2.*

*Rom. xv. 6. That you may, with one mind and one mouth, glorify God.*

*1 Cor. i. 10. Now I beseech you Brethren, by the name of our Lord Jesus, that ye all speak the same thing.*

*2 Tim. i. 13. Hold fast the forms of sound words which thou hast heard of me.*

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*By the Rev. Mr ROBERT CALDER, of the Church of SCOTLAND. And by the Rev. Bishops TAYLOR, COMBER and KING of the Church of ENGLAND.*

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L E I T H:

Printed by ALEX. ROBERTSON,  
M D C C L X V I.



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## To the R E A D E R.

**I**T would make a knowing Christian (saith Mr *Baxter*, in his *Cure of Church Divisions*, Direct. 32 ) weep betwixt indignation and compassion, to see, in these times, what censures, and worse, are used on both sides, about the wording of our Prayers to God. How vile and unsufferable some account them, that will pray in any words that are not written down for them? And how unlawful others account it to pray in their imposed Forms? Some, because they are Forms, and some, because they are such Forms; and some, because Papists have used them; and some, because they are imposed: When as God has given them no command, but to pray in faith and fervency, according to the state of themselves and others. A little after, the same Mr *Baxter* hath these following Words, Of all quarrels about Forms and Words, God hath never made any of their particular determinations, no more than whether I shall preach by the help of Notes, or study the Words, or speak these which another studied for him.

But these, and such like instances from Mr *Baxter*, are of no weight with the Extemporizers, who prefer their own judgments to his, though they have not the hundred part of his sense; and no wonder they do, for they treat the wisdom and practice of all Protestant Churches in the world at the same rate. They change their Worship like Almanacks, not every year, but every Sunday: Not one Congregation knows how the other worships God; Five hundred Presbyterian Teachers make, at least, two thousand Prayers every Lord's Day; let these Prayers be written with a short hand, it will be found, that there will be so many incoherencies and impertinencies in them, that they will deny that ever such expressions were uttered by them, though nothing more certain and more easily proven. Hence I infer, that it is a sad matter to have a worship to God, in words that they would not wish printed, and with faces which they would not wish painted.

They not only differ from all the Churches in the world, but they are inconsistent with themselves: For, some years ago, I wondered why the Kirk concerned itself with the Universities, and ordered an uniformity of teaching courses of Philosophy in all Colleges, and yet bring in no Uniformity in the National Kirk, except a negative Uniformity, to distinguish themselves from all Protestant Churches in the world, by laying aside all Forms of sound words. I wondered also, why they have a Directory, and yet not follow Directions thereof, *namely*, The Reading of the Scriptures in Kirks, and saying the Lord's Prayer: Why they have a Directory for their Teachers, and not for their people? Why they allow their people not to read Prayer Books, but as many preachings as they will? Why they allow a man to pray in a barn or stable, and not in a Kirk, which is called, *The house of Prayer*, and yet will not baptize, in case of necessity, in a house (though there be a competent number of witnesses present) but will have it in a Kirk only, and upon a Preaching-day? I wonder also, why they sit in time of Prayer in Kirks, and kneel in private houses? And why they uncover their heads at a private Lecture in an house, and are covered at Sermons in the Kirk? Why they despise all the Anniversary Festivals of the Church, and deservedly keep an Anniversary for the worthy *George Heriot*, who built the magnificent Hospital in *Edinburgh*: But men know the reason of this.

Again, What reason can they give for singing *David's* Psalms, and not say Christ's Prayer? Or, why do they quarrel the Sweet Singers, who profess and declare it unlawful to divide the Books of the Scripture into Chapters, or mark them with Contents and Verses, or to sing *David's* Psalms in Verse, because they are the inventions of men, and to call the days of the week and months by Heathenish names; and yet, they who cry out against these, differ from us in prudent and decent Ceremonies, such as, Kneeling, Standing, and uncovering the Head, which are not only orderly, but Scriptural: And let them who pretend to do nothing but what is according to Scripture, shew me Scripture for not saying the Lord's Prayer, or not reading Scriptures publicly.

I wish from my heart, that they taught the people to hate lying, cheating and malice, as much as they hate a Liturgy, Bishop and Curate; and to be as zealous for the Apostle's Creed, as they are for the Solemn League and Covenant; and that they teach the Life and Death of the Holy Jesus

## To the R E A D E R.

in the New Testament, as much as they Lecture upon the lives of ill Kings in the Old: And I wish, that they did not teach their followers, who cannot repeat the Belief, to hate Arminians, and to rabble them, when occasion offers, to cry out against the thing they do not understand: Their great out-cry against the Book of Common Prayer is, *Papery* and *idolatry*; and here I shall reason calmly with them. 1. Do they think that King *William* and Queen *Mary* were Protestants, who worshipped with the Book of Common Prayer? or that Queen *Anna* is a Protestant? 2. Do they think that the first Reformers in *Scotland*, were Protestants, who used the English Service, as I make out in the last Chapter of this Book? 3. Do they think, that their Brethren in *England*, the occasional Communicants, are Protestants? 4. Do they think, that all Reformed Churches abroad, that use *Set Forms* are Protestants? 5. Why do they cry out against the Papists for denying the Cup to the people in the Lord's Supper, and yet they themselves forbear the public use of the Lord's Prayer in Worship? yea, have not the Papists better reason for themselves than they? For they tell, That they follow the Church, which is their Guide, and walk conform to their rule, and obey their Rulers, for the council of *Constance* ordained that the Cup should not be given: But the Presbyterian General Assembly ordained in their Directory, That the Lord's Prayer should be said, and Scriptures read, yet neither is practised; so that they neither walk conform to Scriptures, nor to the statutes of their Assembly. Besides, Papists tell them, that wine cannot be had in every place, but the Lord's Prayer may be said in any part of the world. 6. I ask them what they think of Monsieur *D'Moulin* his Judgement upon the Author of the Book, called, *Christ upon his Throne*. page 23. that affirms, That the purest Religion is, that which has least conformity with the Church of *Rome*, that is, saith *Du' Moulin* for to do well, we must do quite contrary to what the Church of *Rome* doth, and thereby they make all that remains of the institution of the Apostle: to become Antichristian, because the Papists have them; Maxims, which are only proper for poor seditious Spirits, whose nature is like the Crab-fishes, who know not how to go but backward: Religion consists not in Negation; the saving truths are Affirmatives, and it would be a dangerous rule to believe altogether quite contrary to that which the Devil believes; which would oblige us to deny the Divinity? See his Chap. xvi.

of the History of the English and Scottish Presbyterians, translated out of the French. Lastly What will our adversaries say, if these were Papists that first cried down the Book of Common Prayer, and introduced their way of Extemporary Prayers, calling them Heart-prayers, in opposition to Book-Prayer; and yet we find, that one *Faithful Cummin* a Monk, and *Thomas Heath* a Jesuit, in the days of Queen Elizabeth, were the first beginners of Extemporary Prayers, on purpose to make a Schism in the Church of England? For this, see *Nelson's Foxes and Fire-Brand's*, *Stilling-fleet's Preface to his Unreasonableness of Separation*.

As for those that cry out, *Idolatry*, I shall only answer them in the Words of Mr *Baxter's Cure of Church Divisions*, *Direct. 33*. It is an odious sound to hear an ignorant, rash, self-conceited Person, especially a Preacher, to cry out, *Idolatry, Idolatry*, against his Brethren's Prayers to God, because they have something in them to be amended, while perhaps his own Prayers, have so much false Doctrine in them, or false fire of Carnal Passions, and Uncharitableness, as maketh it a much harder Question, whether it be lawful to join with such as he is, while he abhorreth so much to join with others.

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*Leith, January 30. 1766.*

*This Day is Published,*

A

LETTER

FROM A

B\*\*\*\*\*K - SMITH,

TO THE

MINISTERS and ELDERS  
of the KIRK of SCOTLAND:

In which the Manner of PUBLIC WORSHIP in that Kirk is considered; its inconveniencies and defects pointed out; and methods for removing them humbly proposed.

[Price SIX-PENCE.]





*A Vindication of SET FORMS in General, and of the ENGLISH SERVICE in Particular.*



SHALL endeavour to justify the present practice of using the English Service in several places of Scotland, because this way of worship, to our great loss, has been so unusual in our nation: And therefore, that they may be enabled to give a reason for themselves, and to convince gain-sayers, and, if it be possible, to put to silence the ignorance of foolish men, who are enraged against all Forms, and against this in particular. I shall do my best to inform their judgments, to recommend it to their rational faculty, to clear their understandings, and to remove their doubts, that when  
A they

## 2      *The Necessity and Usefulness*

*they are converted, they may strengthen their brethren. And, for this purpose, I shall pursue this Method.*

*1st, I shall prove the lawfulness and necessity of Set Forms, from the Old Testament.*

*2dly, I shall vindicate the same from the New Testament.*

*3dly, From the practice of the universal Church.*

*4thly, From the advantages of this way of Worship.*

*5thly, From the disadvantages of the contrary Way.*

*6thly, From the sentiments of the more learned Presbyterian Reformers.*

*Lastly, From the weakness of the Adversaries Objections against it.*

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### C H A P. I.

*SET FORMS proved Lawful in the Old Testament.*

**T**HERE is nothing more clear in the Old Testament, than a warrant

warrant for Set Forms. I begin with *Numb. vi. 23, 24*, where we see God's command to *Moses*, "Speak unto *Aaron*, and unto his sons, saying, On this wise shall you bless the children of *Israel*, saying unto them, The Lord bless thee, and keep thee, &c." read 26, 27 *Verses*.

I must here observe two things in the way, *First*, That there was a Set Form prescribed to *Aaron*, who was an eloquent man, and had an extemporary gift of expressing himself; and this given by his brother *Moses*, who had not such a gift of utterance as *Aaron*. See *Exod. iv. 10, 14*. and the Set Form prescribed by God himself.

*2dly*, I observe, That this Form of benediction was not given as a pattern, or a directory, or left to the discretion of the priest to alter the words; and yet the words, *On this wise*, may signify, *After this manner*; and, *After this manner* may signify, to say the very words that are enjoined; and so a good argument for saying the Lord's Prayer word by word, as it is enjoined in the sermon on the Mount; as well as when it is en-

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joined by St Luke, Chap. xi. Ver. 2.  
“ When ye pray, say, Our Father, &c.”  
but of this more hereafter.

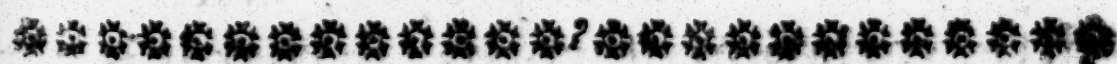
See in the next place for Set Forms,  
*Deut.* xxi. 7, 8. in the expiation of un-  
certain murder: “ And they shall an-  
“ swer and say, Our hands have not  
“ shed this blood, neither have our  
“ eyes seen it.” Ver. 8. “ Be merci-  
“ ful, O Lord, to thy people *Israel*,  
“ whom thou hast redeemed, and lay  
“ not innocent blood unto thy people  
“ of *Israel*’s charge.”

In the next place, see *Deut.* xxvi. 5.  
The confession of him that presented  
the basket of first fruits, when the priest  
took it out of his hands, “ A Syrian  
“ ready to perish was my father, &c.”  
Read also from Verse 12, to Verse 16,  
of that same Chapter, the prayer  
of him that gave the third year’s tithe,  
“ Thou shalt say before the Lord thy  
“ God, I brought away the hallowed  
“ things out of my house, &c.” Go  
we to the prophets, and we have a  
clear warrant for Set Forms. See *Joel*  
ii. 17. “ Let the priests, the ministers  
“ of the Lord, weep between the porch  
and

“ and the altar, and let them say, Spare thy people, O Lord, &c.”

See *Hof.* xiv. 2. “ Take with you words, turn to the Lord, and say unto him, Take away all iniquity, and receive us graciously.”

But what need we take shreds, fragments, and particular passages out of the Old Testament? Are not all *David's* Psalms Set Forms of prayers and praises; composed for the public service of the temple? And *Hezekiah* the king commanded the *Levites* to sing praise unto the Lord, with the words of *David*, and of *Asaph* the seer, 2 *Chron.* xxix. 30. And this service was renewed by *Ezra*, *Chap.* 3. *Ver.* 10, 11. when he laid the foundation of the second temple.



## CHAP. II.

SET FORMS proved Lawful from the New Testament.

I Think it will not be debated, but Christ joined with the Jews in

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their temple service. And (as Mr *Baxter* says, in his *Cure of Church Division*, *Direction* 32. *Page* 176.) “ ’Tis like, the Pharisees’ long Liturgy was in many things worse than ours, though the Psalms were a great part of it: and yet Christ and his Apostles oft joined with them, and never condemned them. Nay, as far as I can find (saith the same Mr *Baxter*) the Pharisees and other Jews, were not in this so blind and quarrellsome as we, nor ever presumed to condemn Liturgies or prayers by habit.

Our blessed Lord taught his Disciples, at their own desire, to pray, as *John* taught his Disciples. See *Luke* xi. 1, 2. And in his most excellent sermon on the Mount, *Matth.* vi. 9. he enjoins that same prayer, with very little variation of words; so that it is not a rule for prayer, but itself a most comprehensive prayer, to speak the words of the Presbyterian Directory for Worship, and Larger Catechism.

I know, that they who prefer a faction to the peace and unity of the church, will play eternally upon words;  
and

and therefore, they tell us, that *Matth. vi. 9. After this manner*, makes it to be a Directory and not a Prayer. To which I answer, 1<sup>st</sup>, That it hath not the stile of a Directory, but it is delivered as a Prayer. 2<sup>dly</sup>, I told in the first Chapter, that the words, *After this manner, and on this wise*, may signify to say the same very words. 3<sup>dly</sup>, If the Disciples took it as a Directory only, as St *Matthew* words it, then it may be presumed, that our Saviour corrected their mistake, by the words of St *Luke*, and commanded them to pray the very words. And it is a necessary rule for interpretation, “ That when one expression is doubtful, and another plain, that the plain expression should determine the debate, and take away the ambiguity that lies in the doubtful word.” Thus then the debate being upon the words, *After this manner*, and the controversy being, *Whether it be a rule or a prayer*, what can decide the debate better than a plain command, *When ye pray, say, Our Father*, which is as plain as the precept, *Love one another*. 4<sup>thly</sup>, We have for this the practice of all  
the

the ancient church, the modern, eastern and western churches, and all other protestant churches in the world. And, *Lastly*, we have the Presbyterian Directory, and the Larger Catechism, so that there is no doubt of the lawfulness of saying the *Lord's Prayer*; but the question is, If it be lawful to omit it?

But some will say, that the use of it was but temporary, for we never read, that the apostles used it after the ascension. To which we answer, that there is a perpetual use for it, and therefore it ought still to be said: there is not one petition in it, that is temporary. And it is not like that precept, which Christ gave at a certain time to the Apostles, *Go preach, saying, the kingdom of heaven is at hand*; for that signified no more, than to proclaim, that the Messiah was come, and, that his reformation of the Jewish and Heathen world was begun; but besides, if they will urge, that we are obliged to say it, as well as the Lord's prayer; we tell them, that by using the Book of Common Prayer, we do say it in the preparatory sentences

tences of Scripture, *Repent ye, for the kingdom of heaven is at hand.*

2dly, To say, that the injunction of saying the Lord's Prayer, was but for a time, carries no more weight or reason with it, than what the Quakers say of baptism, that the use of it was not to be perpetual; for, say they, we never read that the Apostles baptized in the name of the Father, Son and Holy Ghost; and the assertion of the one, is as good as the others; for we answer both Presbyterians and Quakers, that they were commanded, and therefore they were used; and there is as good reason for continuing them to the world's end, as was at their first institution.

But, say they, every prayer ought to be made in the name of Christ; but this prayer is not put up in his name, therefore it ought not to be said. To which we answer, 1st, That by this argument, they may forbear singing many prayers in the Psalms of David, such as, *Lord, hear me, when I call on thee*, because they are not offered in Christ's name.

2dly, Praying in the name of Christ, signifies, *Praying by his authority and command*; and this is one sense that the Larger Catechism gives of it, in answer to that question, *What is it to pray in the name of Christ?*

3dly, Prayers may be offered in his name and mediation, though they do not name him; for there are prayers the disciples used, in which Christ is not exprest, but yet implied and understood, as that of the *Acts* iv. 24. and the prayer of St Stephen, *Acts* vii. Besides the Lord's prayer, may be offered to God in Christ's name implicitly, in these words, *Our Father*, meaning not only Father by creation; but also in the stile of the New Covenant, *Our Father in Jesus Christ, the Mediator and Redeemer* of mankind.

It is a piece of unaccountable faulness and presumption, to think, that our own words, shall find more acceptance with God, than the words of our infallible Teacher, or that our extemporary supplications shall have more weight with God, than the petition that our Advocate has drawn for us; or that we,  
with

with whom the Father may be ill pleased, shall please him better with our own words, than in the words of his beloved Son in whom he was, and is well pleased. They cry out against Papists, for depriving the people of the cup in the Sacrament ; and I think, truly Papists have stronger defences for themselves, than they who, in the constant worship of God, deprive the people of the fundamental Liturgy of the Christian world, which qualifies and supplies the the imperfections and impertinences of their own prayers.

Some tell us, they say the Lord's Prayer, when they say their own. But herein they take their own way and not Christ's ; and I ask them, Whether or not, they have put it in a better dress than ever our Saviour did? I ask them again, Whether or not, do they think their Reformation from Popery, from their Protestant predecessors, and from all Protestant churches in the world, the more pure and cleanly, that they have laid aside the *Form of sound words*, viz. the Lord's Prayer, Creed, Doxology and Decalogue in their public worship,

worship, than it was with the first Reformers, and continues yet in all Protestant churches? Some, indeed, are so impudently ignorant, as to tell us, That it is better to lay the Lord's Prayer aside, than to make an idol of it, as they word it; by which their meaning is, that they should correct the error of the people, who think, that no public prayer can be accepted of God, without it be tempered with the Lord's Prayer: And truly I think, the people's error in this, if it be an error, more pardonable, than the cure that their teachers have provided against it. And yet I know some parishes in the nation, where the people threatned to leave their teacher, if he made no public use of the Lord's Prayer, and so was forced to condescend to the people in their idolatry, as they phrase it. Is this the spirituality and high attainment that gifted brethren have arrived at, to lay aside the words of him, who was the Wisdom of the Father, and had the Spirit without measure? May not they make use of his words, as well as he made use of the words of David, when

when he said, *My God, My God, &c?* Our Saviour promised to his disciples to send the Holy Ghost, and that he would bring to their remembrance all things he spoke to them; would then this Holy Spirit of God, to whose operation the gifted brethren pretend, forget to bring Christ's Prayer to their remembrance? Surely all the Christian world must be in a mistake (not the compilers of the Presbyterian Directory excepted) if these gifted brethren be in the right; Christ prescribed a Form, which neither himself, nor any having authority from him, ever discharged; therefore it is lawful, expedient and necessary, to say it in unity with the church, because it is commanded, and never repealed by its Author.

A second Argument for Set Forms is, that Christ himself used the words of David in his last agony; and according to learned interpreters, he repeated the whole 22d Psalm, *Matth. xxvi. 39.* it is told, that he said the same words thrice.

3dly, We find the prodigal in *Luke, xv.* represented as deliberating and premeditating on the address he should

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make

make to his offended and injured father; *I will arise and go to my Father, and will say, &c.* In all reason the gifted brethren study their addresses to kings, princes and magistrates, and put their words in their advocate's mouths, when they have sought before the council, and expect no immediate assistance at such a time, notwithstanding that Christ desired his disciples *not to think what to say at such occasions, because it would be given to them in that very moment, what to speak.* Yet they that cry out against Set Forms, study what to say before court and council, and not what they shall say in the presence of God, albeit Solomon advises the quite contrary: *Eccles. v. 2.* "Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God." But these Extemporizers are so fond of their gift, that they will not speak to God in his Son's language.

A third warrant for Set Forms in the New Testament, is the Apostle's making use of a Set Form of Benediction, with very little alteration of words, almost in every Epistle; which the ene-

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mies to Set Forms do use, although they use not the Lord's Prayer, and yet they use another Set Form that Christ enjoined in Baptism, to wit, *I baptize you in the name of the Father, &c.*

A fourth Argument for Set Forms out of the New Testament, may be taken out of *Rom. xv. 5. 6.* There the Apostle prays, "That they might with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ." That saith Pool in his Annotations on the place, they might be unanimous in his worship and service, and, that not only with one mind, but one mouth, or as if they had but one mouth. I think, we can hardly make good sense of these words, by saying, That a multitude should worship God by the mind and tongue of the minister, who is the mouth of the congregation, when we do not know his principles, nor his prayers, more than we know a worship in an unknown tongue; for it is necessary, that the congregation be of one accord, in doctrine and worship, and that they be as well acquainted with the prayers, as with the praises

praises of the church. See that famous place, *Acts* x. 23. 24. where the multitude were unanimous, praying the same thing.

A fifth Argument for Set Forms in the New Testament, may be drawn from St Paul's exhorting the *Corinthians*, 1 *Ephes.* i. 10. to be of the same mind and judgment. How can this be, unless it be in a Form of sound words in doctrine and worship, which the whole body of believers should be acquainted with? Now, what better Form of sound words can there be for Prayer than our Saviour's? Or Confession of Faith, than the Apostles? Or rule of Duty than the Decalogue, or Ten Commandments, which are every holy day repeated in the worship that we plead for?

A sixth Argument may be drawn from 1 *Tim.* xi. 1. where the Apostle exhorts, that prayers be made for all men. Now according to very learned critics, there is a difference betwixt Praying and the making of Prayers, as there is betwixt Singing and making : making is composing for the benefit

benefit of the people, which may be said and prayed, when it is made by the people; which can never be done by an extemporary or conceived prayer, for it is gone as soon as it is said; but when it is made, it can be said over again, as long as there is use for it.

Lastly, Go we to the Book of the Revelation, we will find the worship of heaven in prayers and praises set down to our hands, in unity and uniformity, and by a multitude. See *Rev. iv. 8. 9. 10. 11.* “ And the four beasts had each  
 “ of them six wings about him, and  
 “ they were full of eyes within, and  
 “ they rest not day and night, saying,  
 “ Holy, holy, holy, Lord God Almighty,  
 “ which was, and is, and is to come.  
 “ And when those beasts give glory  
 “ and honour, and thanks, to him that  
 “ sat on the throne, who liveth for ever,  
 “ the four and twenty elders fell down  
 “ before him that sat on the throne,  
 “ and worship him that liveth for ever  
 “ and ever, and cast their crowns be-  
 “ fore the throne, saying, Thou art  
 “ worthy, O Lord, to receive glory,  
 “ and honour, and power: for thou  
 “ hast

“ hast created all things, and for thy  
“ pleasure they are and were created.”

*Chap. v. from ver. 9. to the end,* “ And  
“ they sung a new Song, saying, Thou  
“ art worthy to take the book, and to  
“ open the seals thereof: for thou wast  
“ slain, and hast redeemed us to God  
“ by thy blood, out of every kindred,  
“ and tongue, and people, and nation:  
“ And hast made us unto our God  
“ kings and priests, and we shall reign  
“ on the earth. And I beheld, and I  
“ heard the voice of many angels  
“ round about the throne, and the  
“ beast, and the elders, and the num-  
“ ber of them was ten thousand times  
“ ten thousand, and thousands of  
“ thousands, saying, with a loud voice,  
“ Worthy is the Lamb that was slain,  
“ to receive power, and riches, and  
“ wisdom and strength, and honour,  
“ and glory, and blessing. And every  
“ creature which is in heaven, and on  
“ the earth, and under the earth,  
“ and such as are in the sea, and all  
“ that are in them, heard I, saying,  
“ Blessing, honour, glory and power  
“ be unto him that sitteth upon the  
“ throne

throne, and unto the Lamb for ever  
 and ever. And the four beasts said,  
 Amen." *Chap. vii. from ver. 9. to*  
*ver. 13.* "After this, I beheld, and lo,  
 a great multitude, which no man  
 could number, of all nations, and  
 kindreds, and people, and tongues,  
 stood before the throne, and before  
 the Lamb, clothed with white robes,  
 and palms in their hands: And  
 cried with a loud voice, saying, Sal-  
 vation to our God, which sitteth up-  
 on the throne, and unto the Lamb.  
 And all the angels stood round about  
 the throne, and about the elders, and  
 the four beasts, and fell before the  
 throne on their faces, and worship-  
 ped God, saying, Amen: Blessing,  
 and glory, and wisdom, and thank-  
 giving, and honour, and power, and  
 might, be unto our God for ever and  
 ever. Amen. *Rev. xix. from ver. 1. to*  
*8.* And after these things, I heard a  
 great voice of much people in hea-  
 ven, saying, Hallelujah, salvation,  
 and glory, and honour, and power,  
 unto the Lord our God: for true and  
 righteous are his judgments, for he  
 hath

“ hath judged the great whore, which  
 “ did corrupt the earth with her for-  
 “ nication, and hath avenged the blood  
 “ of his servants at her hand. And  
 “ again they said, Hallelujah: and her  
 “ smoke rose up for ever and ever.  
 “ And the four and twenty elders, and  
 “ the four beasts, fell down, and wor-  
 “ shipped God that sat on the throne,  
 “ saying, Amen. Hallelujah. And a  
 “ voice came out of the throne, say-  
 “ ing, Praise our God, all ye his ser-  
 “ vants, and ye that fear him, both  
 “ small and great. And I heard as it  
 “ were the voice of a great multitude,  
 “ and as the voice of many waters, and  
 “ as the voice of mighty thunderings,  
 “ saying, Hallelujah: for the Lord God  
 “ Omnipotent reigneth. Let us be  
 “ glad and rejoice, and give honour  
 “ to him; for the marriage of the  
 “ Lamb is come, and his wife hath  
 “ made herself ready.” Now if the  
 worship of heaven be unanimous, so  
 that with one voice, one note, they  
 speak the same thing, I think we ought  
 to do the will of God on earth, as it is  
 done in heaven, which is impossible to  
 do,

do, so long as one congregation knows not how the other worships God: But by a public Liturgy, a whole kingdom is like one congregation, and one congregation like one family, and one family like one man.

I conclude from our warrant for Set Forms from the Old and New Testament, that we have authority from the word of God, to worship him by Set Forms: But here a defiance given to all the Presbyterians in the world to produce their warrant to pray off hand to a congregation, by teachers not immediately inspired, and this they must prove before we believe them; and the best evidence they can give of their being acted immediately by the Spirit, is for some of them to go to the Highland countries, and preach and pray to the people there in the Irish language, as readily as they can do in their mother tongue; but this, I think, none of them will attempt, and yet I shall prove hereafter, that praying by the Spirit, signifies praying in a language, which men never learned by art, nor practice: And, so far are these Extemporizers from

from venturing to pray in Irish, that, in an university, they will not venture to pray off hand in Latin, though they have learned that language by the help of grammar. I do not deny, but men may pray *ex tempore*, but this comes by habit, study and industry; and they that pretend immediate assistance by the Spirit, can produce no Scripture warrant, but what will do as great service to the Quakers, and other Enthusiasts, whom Presbyterians condemn for Hereticks, as well as for their extemporary worship, in opposition to Set Forms, as I shall plainly make out, when I answer their objections.



### C H A P. III.

*Containing a Vindication for SET FORMS,  
from the Practice of the Universal  
Church.*

**T**H E practice of the Universal Church, is the best, surest, and living

living commentary that we can have for clearing doubtful passages of Scripture, we would be at a very great loss to find out Infant Baptism, and the change of the seventh day into the first day of the week, if the practice of the church did not clear us in the controversy. St Paul makes an argument from this topic in the case of *uncovering the head* in public assemblies, 1 Cor. xii: 16. "But if any man seem to be contentious, we have no such custom, neither the churches of God:" As if he had said, If any man seem nice and captious upon this point of *uncovering the head*, I appeal to the practice of the Church. God appointed pastors and teachers in his Church to the end of the world, whose office it is to judge and consider, what is best for the edification of the people; and *the priest's lips are to preserve knowledge*, in the New Testament, as well as in the Old; all that have ears are commanded to *hear what the Spirit saith unto the Churches*, and not to every new-fangled pretender, that affects singularity, and to be out of the ordinary road, and slight things

things that are common, tho' never so safe ; and idolizes his own invention, tho' never so dangerous, to please the itching ears of those that *heap up teachers to themselves, and are carried about with every wind of vain doctrine*, that have a liquorish curiosity, and are glutted with wholesome truths.

It is hard to prove, that there were not Set Forms of prayer in the Apostle's days, for the public edification of the assemblies ; for *Timothy, 2 Epist. Chap. 1. Ver. 13.* is commanded to *hold fast by a form of sound words* : and wherein could the *Form of sound words* be, but in faith and in worship ? But tho' there had not been a Form for public worship, they had immediate inspiration, and infallible conduct, which was not to continue to the end of the world, and which the Extemporizers cannot pretend to ; but yet it is certain, at least, highly probable, that there were Set Forms in the Apostolical times, because *Timothy* (as I told in the preceding Chapter) was desired *to make prayers*, which signifies *to compose* them : And *Beza's Commentary* upon these words  
of

of St Paul, 1 Cor. xi. 34. "The rest  
 "I will set in order when I come,"  
 that is, *Forms of Prayers*, and other things  
 relating to discipline; so that in *Beza's*  
*opinion*, Forms of Prayer were in the  
 Apostle's days. Several learned Di-  
 vines, particularly, Mr *Dodwell*, in his  
 fourth Book, *De jure Laicorum Sacerdo-*  
*tali*, affirm, That the Christian worship  
 consisted most part of Hymns, which  
 uninspired men could not make off-  
 hand, and that these were Christian  
 Hymns, (as the Psalms of *David* were  
 used among the Jews, and composed  
 Odes among the Heathens,) may ap-  
 pear from *Plinius Secundus*, his 10th  
 Book, 97th Epistle to *Trajan*, where  
 he gives an account of the Christians,  
 that *they met daily together, and sung a*  
*Hymn to their Christ, as unto God*. And  
 it is reasonable to conclude, that the  
 Lord's Prayer was used in the Apo-  
 stles days, because it was commanded,  
 there is a perpetual use for it, and our  
 Saviour collected out of the Jewish Li-  
 turgy, if we believe the learned *Grego-*  
*ry*, and other divines. But that it was  
 actually used, I shall prove from an  
 C Heathen,

Heathen, and some ancient Christians. And first from *Lucian* in his *Philop*; who tells us, that the Christians used a constant Prayer that began with *The Father*; which all conclude to be the Lord's Prayer. *Tertullian*, who lived about an hundred years after the Apostolical age, discoursing of the Lord's Prayer in his *Apologet.* tells us, That Christ instituted a new Form of Prayer for his new Disciples. And St *Cyprian*, who lived in the 250 Year of God, writing upon the Lord's Prayer, reckons our Saviour's prescribing it as one of the Divine Precepts imposed upon his people. "We have," saith he, "an Advocate with the Father, when we ask pardon for our sins, let us ask it in the words of our Advocate." Again St *Jerom*, *advers. Pel. Lib. 3. Cap. 8.* tells us, That Christ taught his Apostles, that every day they should say, *Our Father which art in heaven.* And St *Augustine* tells us, *Hom. 42, 50. Epist. 59. ad Paul.* "That the Lord's Prayer was every day said at the altar, and that almost every church concluded with it.

Again

Again to prove that Set Forms were in the Primitive Church, we find *Origen*, who lived in the year 230, in *Hom. 11.* citing a piece of Liturgy in his days, in these words, “We often say  
“ in our prayers, Give, Almighty God,  
“ give us a part with the Prophets.”

We find three antient Liturgies; one composed by *St Peter* for *Rome*, a second by *St James* for *Jerusalem*, and a third by *St Mark* for *Alexandria*; which, though they have been corrupted in after ages, and undergone some alterations; yet, as to the purer part, they relish of a Primitive and Gospel Stile; and that of *St James* was of great authority; and *Cyril* Archbishop of *Alexandria* writes a Comment upon it: this *St Jerom* tells, *de Script. in Cyr.* and there is that Form in it, with little variation, which is in the English Liturgy: *Lift up your hearts; we lift them up unto the Lord; it is meet, and right, and our bounden duty to praise thee.* Therefore with *Angels and Archangels, &c.* All which is in *St Cyril's* Comment. *Cyril, Catech. Mystag. 5.* And the same also is in those antient Liturgies of *Rome*

and *Alexandria*; and St Cyprian mentions it, as a Form received in the Church. The Priest, saith he, in the Preface before the Prayers, prepares the minds of the brethren, by saying, “Lift up  
“your hearts,” that so while the people answer, “We lift them up unto  
“the Lord,” they may be admonished, That they ought to think on nothing but the Lord. *Vid. Cypr. de Orat. Dom.*

It doth also appear from the Antients, That there was a certain Form of Baptism, which limited Priests from extemporary ways; as may be seen by the answers made to the Priests, by persons baptized, which, by learned Divines, is thought to be “the answer  
“of a good conscience,” spoken of by St Peter, 1 *Epist. Chap. iii. Ver. 21.* that is of a well informed understanding in the Christian Principles. See for this, Doctor *Falkner*, his *Lib. Eccl. Matthew Holes’s Letters*, and Doctor *Scot* in his *Use of Forms of Prayer*.

I find the learned Dr *Hammond*, in page 5th of his Preface to his Annotations on the Psalms, cite out of *Bibliotheca*

*thea Patrum*, the saying of *Hippolitus* Bishop of *Porta*, and martyr in the year 220, for the Christian Religion, viz.

“ That when the Antichrist should triumph; then the reading of Scriptures, and Set Forms of Prayer should be turned out of the Church.”

And *Comber*, in his Preface of his *Companion to the Altar*, cites *Jerom's* Commentary on *Daniel*, asserting the very same thing of *Hippolitus*, to wit, “ That the cessation of Liturgies was a principal sign of the coming of Antichrist.

Again, to prove that there were Liturgies in the earliest Ages of the Church, see *St Chrysostom*, Patriarch of *Constantinople*, who lived in the Year of God 380. on *Cor. 2. Hom. 18.* “ For those,” saith he, “ that are possessed with devils, and are under penance, Common Prayers are made both by People and Priest; and we all say one and the same Prayer.” And then he goes on, and tells us, That when the Priest prays for the People, in these words, “ The Lord be with you;” they prayed for him in these words, “ And with thy spirit.”

It is the opinion of several learned persons, particularly Dr Scot, that at first they were not so strictly limited to one Form of Liturgy, but that, upon occasion, they might intermingle other Forms, either of their own, or other men's compofure; but this liberty became prejudicial to religion; for by this, many ill composed prayers, and the prayers of Hereticks were intermingled in the Public Offices. And *St August. de Bapt. cont. Don. Lib. 6.* complains, "That many take up prayers, hand over head, which were composed, nor only by unskilful persons, but also by Hereticks, and not being able to discern what they are, through their simplicity and ignorance, do use them, thinking they are very good." And therefore, the Church took care to obviate these inconveniences; and ordained, that no Prayers should be used in public, but what were approven by the Church; and the reason is given in the twelfth Canon of the *Milevitan Council*; least, through ignorance or indeliberation, something be said that is unsound, and  
against

against the faith. But if we proceed to the fourth, and following Centuries, we shall see a cloud of witnesses for Set Forms of Prayer, such as Saints *Chrysostom, Basil, Ambrose and Austin.*

Come we to the Reformed Churches, we shall find no Protestant Church in the world want its Set Forms of Prayer, and of administering Sacraments. except the Dissenters in *England*, and Presbyterians in *Scotland*; and, in this point, they stand by themselves, in opposition to all the Antient and Modern Churches.

Before I close this Chapter, I shall answer the Extemporizers principal Arguments from Scripture and Antiquity. There are two Scriptures adduced ordinarily in defence of conceived Prayer, which truly will serve the Quaker's purpose as well as theirs. The first is in *Zech. xii. 10.* " And I will  
" pour upon the house of *David*,  
" and the inhabitants of *Jerusa-*  
" *lem*, the spirit of grace and suppli-  
" cation." The second is, *Rom. viii.*  
26. " Likewise the Spirit helpeth our  
" infirmities: For we know not what

“ we should pray for, as we ought;  
 “ but the Spirit itself maketh inter-  
 “ cession for us, with groanings which  
 “ cannot be uttered.”

For Answer, *First*, I hope, they will distinguish betwixt the spirit or life of Prayer, and the words of Prayer; the spirit of Prayer consists in faith, fervency and zeal, in the love of God, and of his laws, all which consist in the temper of the heart, of which no man is judge: for no man hath a window in his heart, at which his neighbour may look in, to discern the sincerity, or the plague thereof: It is true, there was a gift of discerning Spirits, but this was given by the infallible conduct of the Holy Ghost: and as yet, it may be an easy thing to know an evil heart, from a lewd and loose way of living; but it is very hard to know an upright heart, because an hypocrite may have an outward appearance, and never be discovered, till the mask of dissimulation fall off.

Now this spirit of prayer may be in good men, though they do not utter their mind to God in words: but be-  
 cause

cause from the Old and New Testaments, we are obliged to worship God in holy convocations, and religious assemblies, to pay our homage to God, and to be edified ourselves, this must be done by a vocal, and not a mental service in prayers and praises to God; and it is sure, that all in public meetings, do not pray with the Spirit, nor sing with grace in their hearts; but because we can take no immediate inspection into the hearts of one another, we must let this alone to their proper Judge, and every one is to look to his own heart, as he shall be answerable, because the *Spirit in man, knows what is in man*. But there is a special obligation upon all men to meet together to worship God publicly; for this see *Lev. xxiii. 3, 7, 21, 24, 27, 36.* and *John xx. 19. Acts ii. Chap. i. 46. iii. i. xx. 7. Heb. x. 25.*

But, 2dly, This distinction of the Spirit of prayer, and the words of a prayer, may appear from that passage, *Rom. viii. 26. Making intercession for us with groanings that cannot be uttered.* This implies only, that there may be prayer without

without words : for to inspire us with zeal, earnestness and affection, that cannot be uttered, doth not imply the inspiration of words.

3dly, The Spirit is said to assist or help our infirmities, which supposes, that we should concur and go along with the Spirit, and do something for ourselves: The Spirit did immediately help the first ministers of the gospel, and continues still to help us by *the Word and Sacraments*; so that our rational faculties are assisted and improved by study and industry, and we are not to be like pipes, trumpets, or hollow vessels, that can breathe nothing but what is breathed into them.

But 4thly, If they shall insist, and say, that the Spirit inspires them in the vocal part of worship, because by his help, we cry, *Abba, Father*. I answer, That the Spirit assists us to sing with grace in our hearts, and yet we may do it with the *London* and *Elgin* tunes, which are of human composition and invention. 2dly, If they say, It is the Spirit that words their prayers to them, then it is a sinful omission of them, not

to utter these words in all their prayers, *Abba, Father*. But 3dly, the word crying, doth not imply vocal expression; for *Lam. ii. 18*. It is said, *Their heart cried unto the Lord*. So *Gen. iv' 10*. *Abel's blood is said to cry*, and *Jam. v. 4*. *The labourers hire is said to cry against oppressors*.

I come in the next place, to answer what I find them cite from the Antients in vindication of their extemporary prayers. And,

1st, They cite a passage out of *Tertullian's Apolog. Sine Monitore quia de pectore, without one to prompt, or stir them up to pray, because it came from the heart*. Which passage is somewhat dark, as the learned Father is in many places of his writings, because he affected to imitate the Greek *Phraseology* in his style. But I cannot see how this passage can make for extemporary Prayer: 1st, because the Father should contradict himself in other places, where he is for Set Forms. 2dly, Without a Monitor, if he means the public worship, it would suppose the meeting to want a minister to be mouth the of the congregation,

gation, in an extemporary Prayer, which, as I shall prove, is a Set Form to the people. I find learned men have various guesses upon the words, some affirming, that they had a silent worship, every one upon their knees, having their own secret ejaculations in the meetings, as some devout Heathens of old, and Christians in the Church of *Bohemia* sometimes used: but omitting the different conjectures, I satisfy myself with that ingenious one, that Dr *Scot* gives upon the point: This expression, as he observes, alludes to Heathenish customs in worship, which began with an invocation of their greater deities by name, re-cited by the Priest out of their retuals, and repeated by the people after him; but priest and people had over them both a *Monitor Custos*, and overseer, whose office was to correct priest and people, when the one dictated, and the other repeated falsely. And for this he cites *Pliny, lib. xxviii. 2.* and *Livy, lib. iv.* who tells, That prayer was made by the people, two men going before them, or dictating to them.

So that *Tertullian's* meaning is, That in the Christian Assemblies, they needed not a Minitor or Overseer, such as the Heathens had, because they had all their prayers by heart.

Another passage I find cited out of *Socrates Scholasticus*, lib. 5. Chap. 21.

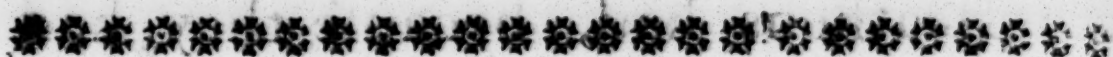
“ Every where and in every worship  
“ of prayer, there are not two to be  
“ found that speak the same words ;”

And therefore, say they, Their Prayers were conceived, and not received Forms.

Answer, it will be found by what goes before, that he speaks not of the words of prayer, but of the different ceremonies of worship in different Churches; For he tells, that in *Helas*, *Jerusalem* and *Thessalia*, Prayers were made whilst candles were lighting, according to the manner of *Novatians* at *Constantinople*, and that in *Casarea*, in *Cappadocia*, and *Cyprus*, the Presbyters and Bishops, always interpreted Scriptures on Saturday, and the Lord's Day in the evening, the candles being lighted: so that he means of ceremonies and rites, and not of Forms of Prayers. So much then for the practice of the Universal

D Church.

church. I go on next to the fourth point I proposed in the method.



#### C H A P. IV.

*Containing the Advantages of SET FORMS in General, and for the English Service in Particular.*

**I**F men were heartily resolved against pride, and to overcome the prejudice of an unhappy education, they might quickly perceive many advantages, by the Book of Common Prayer, as severals, even of late, in this nation, have found to their comfort and experience; and wonder how they for so long time have been bemisted and bewildered, through their ignorance and their want of practice: I shall mention some advantages that can never be had in an extemporary way of worship.

1<sup>st</sup>, We have the advantage of authority, we are sure that that which is composed deliberately by the wisdom  
and

and prudence of Church Representatives, Guides and Governors, is, at least, is presumed to be, more perfect than that which is suddenly expressed by single persons, who know not what they are to say before hand, nor remember what they have said, after their prayers are done; and far less can the hearers mind what is said, when they have no time to think upon every expression, that is put up in their names. So then, the Prayers that are made by our Church Governors (whose office it is to rule and feed the flock) have, or in reason ought to have greater authority; and what Prayers are composed by them. We may reasonably call them our Prayers, as we call the Law of the Land, our Law; because of the common interest we have in it, tho' we were not at the making of the Acts of Parliament. The Prayers of the Church are our own Prayers, because they are composed for the benefit and interest of our souls: our part is to come to the Christian Assembly, with humble, lowly, penitent and obedient hearts, and, with fresh and fervent af-

D 2

fections,

fections, to join with the Pastor in the good Words that the Church has prepared to our hands. Now, is it not more reasonable, that the united wisdom of our Church Rulers, should impose their own premeditated, and well digested Forms upon their children, than that every whining bungler and novice, should impose his rude, rash, and inconsiderate expressions, which neither speaker nor hearer can know before hand, and vanish in the air after they are done? The Extemporizers will not say, that their Prayers are infallible; and yet they say, that the infallible Spirit indites them; this is not very reconcilable with sense nor reason. Now, compare their Extemporary Prayers, with a well composed Prayer, it will be found, that the composed Prayer hath the advantage for sense and connexion, which could not be, if the Spirit of God had been the Author of these conceived Prayers: nor is it like, that the Spirit of God should utter itself in Prayers, with curses, imprecations, passions, nice abstruse notions, and speculative opinions, nor in coarse, homely,

homely, nonsensic, blasphemous expressions, which is but too well known through the three kingdoms. And not one knows in any congregation, how the other worships God; so that for ought one Presbyterian Teacher knows, his brother of the next congregation is guilty of all the indecencies that are alledged against them, and so he can plead for none but himself. But the Latin and Greek Church, and all Protestant Churches abroad, may, and do approve of the English Service, it being translated into all the European Languages. So much then for the first Advantage, *to wit*, that of Authority.

A second Advantage is, of Unity and Uniformity in the order of time, place and persons. Is it not a singular advantage, that the whole body of a National Church, is like one Parish, that, as it were, with one mouth, one heart, one language, at one time, like one man, offer up the same united Prayers and Praises for the same unchangeable occasions, and necessities of mankind? and that they agree with all Christians in the world, in the fundamentals and

mysteries of our holy Religion, whatever other differences be amongst us? This is a very great happiness ; for unity in faith and worship, unite men in love and affection to one another : this is to be one new man, and to keep the Unity of the Spirit in the bond of Peace. As for order of time, the Universal Church hath agreed upon the Lord's Day, so also upon other special Anniversary Solemnities, as in the Annual Fasts and Festivals of the Church, by which poor people are instructed in the special histories and mysteries of the Gospel ; and, as the sun in the firmament, by its yearly course in its declination and elevation, so are the lights and beams of the Sun of righteousness spread yearly through the Church : for, on the Fast Days, the doctrine of repentance, humiliation, mortification, the passion and crucifixion of our Saviour, and the persecution and martyrdom of the Saints, are historically narrated, to the knowing, and to the ignorant, that these things may take impression upon them all the year over : Again, " As every thing," faith

*Solomon,*

*Solomon*, “is beautiful in its season,” so to elevate and chear up our drooping spirits, which have been exercised with the terrors of the Law in the seasons of Fasting, the wisdom of the Church, assisted by the Spirit of God, hath appointed the Solemnities of Festivals, to commemorate the signal mercies of God, who concerned himself so much in the salvation of mankind.

Thus we have the histories of the birth, resurrection and ascension of our blessed Saviour, and the descent of the Holy Ghost, solemnized by Gospels, Epistles, Sermons and Devotions, suitable to all these occasions. As also, the days of the holy Apostles, the happy Instruments of the Reformation of the World from Judaism and Paganism: and the commemoration of these days, give us an account of their life and death, that we may bless God for their labours, and that he may give us grace to follow their good example. I add to this, what is related to us by good Authors concerning the Greek Church, that it is the solemn observation of the Anniversary Fasts and Festivals,

stivals, keeps up any memory of the Christian Religion among them; and, to my certain knowledge, in several places of the *Highlands of Scotland*;, it is by some Hymns in the Irish Language, of Christ's birth, death and resurrection, that they know any thing of the history of our Saviour.

Is not this then a special advantage, that all the Christian world, like one family, is taught the same lesson at the same time, in divers nations, that differ in habit, manners, diet and language? yet all agreeing in the same fundamental truths, and articles of the Christian Religion, even like a professor of any science, who teaches one and the same lesson, to an hundred disciples at the same time? And surely that which comes in with a parade and solemnity, is more taking, than that which is common and ordinary. Another Uniformity, in decency and order, we express by this way of worship, is in the ordering of our outward man, into a reverend, regular and suitable posture of Prayers and Praises: and at some occasions in public worship,

ship, we find no posture of Scripture, but kneeling, bowing, standing and uncovering the head: as for sitting, we find it no ways commanded nor practised. It is very reasonable, that we should give outward expressions of inward joy or sorrow; and thus we kneel in the time of Praying, and stand in the time of Praises. The body is God's creature, as well as the soul, and we expect a resurrection to it, and homage is required of it, 1 Cor. vi. 20. It must then be sacrilege to defraud our Superior and Benefactor of the vassallage that is due to him from our bodies; we are forbidden to fall down or kneel to any idol, because that humble posture is due only to God, and we are commanded *to fall down, and worship, and kneel before the Lord our Maker*, Psal. xcv.

I cannot truly see, but they that sit in the time of Prayers and Praises, are as guilty of irreverence and indecency, as the Quakers that distinguish themselves from all Christians, by their covered heads: and truly, as others come near the Quakers in their pretended inspiration,

inspiration, by their Extemporary Prayers, so do they, in the gesture of their body, many parts in the nation sitting at Prayers, leaning on their elbows, with their heads half and altogether covered. Surely such a behaviour, is no evidence of inward devotion: for, if the inward man govern the outward, it will discover itself in external signs of inward joy or humiliation, as light is discovered through a lantern: public worship must have public signs of honour: a visible worship must be exprest in visible actions; and gesture should no more be scrupled at, than a tuneable voice, and we have no expresse command to praise God with such and such a tune: these and several other circumstances, are left to the wisdom of those that have *the rule over us, whom we are to obey in the Lord.*

A third Advantage is, That of our security and certainty of the pure *preaching of the Word of God*; and we have the Gospel, uncorrupted with the notions, fancies, inventions and glosses of men; for if, in Scripture Stile. *the reading of the Scriptures be the*  
voice

voice of God, and if it be the pure preaching of the word, and, if discoursing or interpreting a text, be not properly Gospel, nor preaching the Gospel, then we are sure we have the word of God preached to us, and the party that oppose us, want this advantage; but nothing, in propriety of speech, can be called the Word of God, but inspired expressions or Canonical Scripture, which is not read in Presbyterian Assemblies; and, what is done among them by discourses or lectures, is neither done in order, nor in unity, every one chusing a text or piece of a Chapter, at his own discretion, and perhaps, never meddling with the specialities of the Gospel: for so have I heard, even in our Episcopal times, a very learned and good man, discourse upon these words, *2 Kings viii. 13.*

“And Hazael said, What is thy servant, a dog, that he should do this great thing?” And he continued three quarters of a year upon that text, and on such Sundays when the Christian world was commemorating the resurrection of Christ, and the descent  
of

of the Holy Ghost. Which subjects are never touched nor handled, in all the discourses that are made by the gifted Brethren ; yea, to my own experience, I have discoursed with severals, that could read, and had their Bibles upon their tables every day, and profest ingenuously to myself, that they never minded they had read that history of the descent of the Holy Ghost, till they heard myself preach a sermon upon Whitsunday. Now, if this National Church were determined to a Liturgy, the very shepherds could not be ignorant of these material points of faith, which masters of families, that can read and write, do not know : and no wonder, for they hear more reading of Scriptures, and discourses from their teachers, upon the lives of ill kings, than ever they heard of the life and death of the holy Jesus, or of any of his Apostles.

But to proceed in the Proof of this, That the reading of the Scriptures is called *Preaching*, we find these words in *Acts* xv. 21. “ For Moses, in old  
“ time, hath in every city, them that  
“ preach

“ preach him, being read in the synagogues every Sabbath-day.” But see this solidly and judiciously handled by the learned and worthy Dr *William King*, now Archbishop of *Dublin*, in his *Inventions of Men in the Worship of God*.

Certainly the explaining a short text, or half a Chapter for a Lecture, cannot properly be called *the word of God*, nothing can be so called, but reading the inspired Writings: I appeal to themselves, if they think it proper Language, to say the Gospel of Jesus Christ, according to Mr *Gray*, Mr *Durham*, Mr *Dyer*? Or can they call *Pool's* Annotations on the Bible, *the word of God*? And as little reason there is, to call our own discourses *the word of God*; nothing but the Bible is so, and by this worship, the Old Testament is read once a year, the New Testament thrice, and the Psalms every month, where daily Prayers are performed; so that we have more of the word of God, in one single Meeting-house, where the English Service is performed, than in ten Presbyterian Congregations, where the Scriptures are not read: the reading of

Scriptures must be a great advantage to poor people ; for some cannot read, and therefore it is needful they hear them read, some are not at leisure to read, but they cannot but hear them read, when they come to the public Assemblies.

Besides the reading of the Bible, we have the Apocrypha read once a year, but not upon the Sundays ; and these Books, tho' they be not Canonical Scripture, are very useful and profitable for the Moral Instructions contained in them, and the several Historical Passages of God's Providence : and it is confessed, that they are the very next writings to the Holy Scriptures, and I think they are more Canonical than many men's Sermons and Discourses. But I proceed to shew you,

A fourth Advantage, and that of *Edification* ; for, besides that, we have the true preaching of the word of God, which is but reading of the Scriptures, we have the comprehensive and admirable composition of the Service, in which we have, preparatory Sentences, penitential Confession, effectual Absolutions,

tions, charitable Intercessions for all Men, Invocations for Mercies, and deprecations of Judgments, Public Profession of our Faith, Scripture Canticles and Hymns, Forms of sound Words, the indebatable points of the Christian Religion, unmixed with the contraverted opinions and fancies of men, Hymns and Prayers of the Antient Fathers and Martyrs, and that in a plain, humble, and unaffected Stile, free of knackiness, rudeness or flatness, and free of bombast and canting phrases, with which fantastic heads are delighted, which favours of spiritual pride in the speaker, curiosity fancy and fickleness in the hearers, who affect to be out of the plain and common road of Worship.

All Christians can, with great ease and plainness, see and know their different duties: Parents may know in what faith to baptize their children: Children, when they come to years, may learn how they have been baptized by their Sponsors and Sureties, and what obligations lie upon themselves, as they come to years of discretion, and to be confirmed by the hands

of their Bishop: Women can know how to thank God solemnly after child-bearing: Married Persons may see their mutual duties; and all that are baptized and confirmed, may see how to dispose themselves for the blest Sacrament of the Lord's Supper, which is the principle mean of Religion, and the most leading principle in Christianity, and by which we set all our graces on work; and good men may have it as frequently as they please: We know, how as Christians, we should visit the sick, and bury the dead; for when this service is used, men do not bury their dead with the burial of an ass, which, according to learned Divines, signifies, to want religious offices at their funerals. In a word, it is advantageous to the young and old, the ignorant and the learned, the healthful and the sick, and to all the living.

A fifth Advantage is, That of *Preparation to the Worship, and further improvements by it*: We can bring words with us, and say, *Lord, take away our iniquity, and receive us graciously*: Neither minister nor people are at a loss by inventing

venting new words ; for a true penitent can, before he come to the public Assembly, think upon the general confession, his public and private offences, his omissions and commissions ; and, in the mean time, he may think on the particular sin of his nature, office or employment, whether secret or open ; and the duty he has omitted to God, to man, or to himself, when he utters these words in the Confession, “ We have  
“ left undone the things that we ought  
“ to have done, and we have done the  
“ things that we ought not to have  
“ done : ” So that he needs brings no new words with him, but an humble, lowly, penitent and obedient heart, fresh and earnest affections, to join with the good words that the Church hath prepared to his hand, and then he is sure of the comfort of the Absolution from God, pronounced by a commissioned Person, tho’ the minister were an ill man ; even as an Herald’s reading a King’s Proclamation of Indemnity, to returning Rebels, is valid, and may be relied upon, though the Herald be a traitor in his heart, so the

penitent may assure himself, that his sin is pardoned, upon his resolution of immediate forsaking the sin which he has confessed, in the very instant that the Absolution is pronounced. There is a kind of chimerical and imaginary Assurance, that men talk of, *to wit*, The hour and date of their Conversion, and the revelation they had of their *being in the election of grace, and their names written in the book of life*; but this has no solid foundation in Scripture, nor in reason, and is a mere delusion; for there can be no further assurance than this, *That God will reward every one with eternal life, who, by his help, performs his part of the new Covenant of Grace*; which he will do to every true penitent, that confesses and forsakes his sins; and, as we have the advantage of preparation, so we have of attention, being obliged vocally to bear a part of the worship: we may be also further improved, because the ignorant may learn, and the learned may learn better; for, by the daily devotions of the Church, the memories of hearers, from their infancy, are stored with

with Scripture Histories, Forms of sound Words, Creeds and Hymns; and they who are advancing more deeply in the mysteries of Divinity, have a fair occasion every day, to be resolved in a difficulty, in any Chapter or Psalm that is read, and to consult the Learned for a resolution, which will be a great satisfaction to the mind of such a diligent enquirer, and the complacency he takes in his improvements, will make him take delight to help others by his knowledge.

A sixth Advantage is, That the Book of Common Prayer, is an excellent help, and hedge, curb and restraint, to ministers and people: First, for ministers, be they learned or ignorant: though they be learned, they cannot teach better things, than are contained in the Book of Common Prayer, and so there is a remedy provided against the pride of their pretended gifts, and a bar put upon their fetching in opinions, controversies and new notions in the worship of God: And for ministers that are not learned, their performances of the Devotions and offices, are as  
valid

valid as the learndest Doctor of Divinity in *Europe*: the people are well provided for, and are at no loss by a minister's ignorance, error, ill principle, or private opinions; for these, more than his immoralities or vices, cannot corrupt the worship of God; and, as they are under the protection of the laws of the land, (though every one understand not the law alike) so are they under the security of a religious and rational Worship, in which, as the Prophet *Isaiab* says, *Isa.* xxxv. 8. "The way-faring men, though fools, cannot err;" and that by the prudence of their lawful pastors, who watch for their souls.

*Lastly*, We have this advantage, That we have the best mediums and helps for our rational faculties, we have greater freedom of reasoning, for we need not go to quirks, quibbles, pitiful, puning trifles, and tergiversations, like a criminal or malefactor, that is forced to fall upon a thousand shifts, and knacks of law, because the plain letter of the law cannot serve him, he having such an ill cause in hand: indeed,

deed, the reason of an Angel cannot beat a man from his error, so long as Prejudice, Pride, Passion, Humour and Interest are his motives: we have this reason, "That the Worship of God should be unchangeable, like its Object, who is without any variableness or shadow of turning: God's works are all in a Set Form." We need not a new Sun in the Firmament every day, but that which gave light to the world from the beginning; no more need we another Bible; so neither need we change intelligible and plain words, that serve to express the constant and perpetual necessities of mankind; for, is not *Lord have mercy upon us*, as plain, and as good an expression this day, as it was the day before? And so may be said of all other sentences in Prayer, the spirituality whereof, consists not in altering the phrases, finding out new words, or changing the sentences, but in the sincerity of the heart, which is known only to God. It is the nature of truth, to be constant, and of error, to be fickle and changeable: weak, light and sickly persons love changes,  
like

like the fashions of clothes : The *Epicure* is a slave to his taste, and loves varieties, and the full *soul loathes the honey-comb*, as the Israelites loathed Manna the food of Heaven ; so do itching ears and curious fancies, take a surfeit of the *Form of sound Words* ; but, the person that contents himself with plain and common food, hath the advantage of the gormandizing glutton, that seeks to please himself with changes of dainties.

Worship ought not to be like Comedies, where we expect a new Play at every appearance upon the Stage ; and yet we have delightful varieties in the worship ; for we have daily new Lessons out of the Old and New Testaments, and Psalms for every day.

We are sure, that we worship God in Spirit and in Truth, if the Scriptures be dictated by the Spirit, and if the Word of God be Truth.

This is our advantage, that we have the consent of all regular Churches against Sectarians, Union against Schisms, Antiquity against Novelty, Certainty against Doubtings, Solidity against Levity

vity and Universality against Singularity. A worship consisting of well digested Scriptures, in opposition to the hasty conceptions and ramblings of conceited men : A worship that all the world may know, hear and see, in their proper and national languages, in opposition to a worship that none in the world can ever see, nor ever will hear again. So that ours is like a fixed star, and theirs is like a blazing comet.

And still let us remember, that there is nothing can help a man to pray more solidly and better by an habit, than the use of Set Forms.



## C H A P. V.

*Shows the Disadvantages of Conceived or Extemporary ways of Worship.*

I N the next place, I shall represent the danger, inconveniencies, and disadvantages, that congregations are at, by Extemporary Prayers.

And,

And, 1<sup>st</sup>, They lose all the advantages which are mentioned, and can be had by Set Forms: For not one congregation knows how the other worships God; so that our Kirk is like a house full of singers and minstrels, every one playing a different tune.

2<sup>dly</sup>, It is very dangerous to venture such a sacred thing, as the public worship of God on the private spirit of any mortal; For besides that, a teacher may be ignorant, he may be ill principled; and if he preach an erroneous opinion, he takes his prayer after sermon, from the doctrine he taught, and if the sermon be unsound, the prayer will be so too: For example, I suppose on Easter-day, when all Christian churches are preaching the resurrection of Christ, with us, one congregation preaches up the breach of the Solemn League and Covenant; another preaches on the Sins of Kings Families; another preaches against Bishops and Curates; another on the Eternal Decrees of Reprobation, and accordingly frames his last prayer from these discourses: Is it then safe for men to be hearers or members of  
such

such a Kirk, where their pretended gifts do not secure them from nonsense and blasphemy? But besides, be his prayers studied or not, they are Set Forms to the people, for the people are tied up to the speaker's words, and not to their own thoughts, and their attention cannot keep pace with every expression that the speaker utters, for whilst the hearer is pleased or displeased with one expression, which he would commit to his memory, he loses ten other sentences.

A third Inconveniency in conceived Prayers, is, " That it is apt to beget " spiritual pride in the speaker, and " giddiness in the hearer." It is the foundation of all Schism, and the mean which Popish Missionaries took to sow division in the Church of *England*, as I have shown in the Preface; and one Schism begets another, under the pretence of a further step of Reformation, and no Presbyterian-holder-forth is sure of his own Parish, if a greater pretender to the Spirit start up, and come in competition for gifts, and pretend that several things should be reformed and

E                      amended

amended in the Presbyterian way: Will that man want followers? No surely, he will be applauded by the people, were he never so ignorant: And so men may wander from place to place, on pretence of being more edified, and get better soul-refreshing cordials; For still a reforming party pretends to greater purity, than the party which they have left, and this is the effect of Schism, which is the poison of charity; And a just judgement of God it is, upon itching Ears, following every wind of vain Doctrine, hunting after Novelties that hold not fast the Form of sound Words, to punish them with giddiness who despise the wisdom and prudence of their Governors, and speak evil of Dignities: Such men take the work of the lips and the lungs, the agitation of the animal spirits, and the readiness of expression, for Revelations and Incomes of the Holy Ghost, and then none more ready to cry out against their Superiors in Church and State, than those who extol conceived Prayers, and condemn Set Forms; so have I seen common serving maids ignorant of the plain articles of the Christian

Christian

Christian Religion, yet thought they could debate with any Bishop in *Europe*, and though they were given to flandering, cheating and lying, they had a wonderful esteem of themselves for their Extemporary Gift of Praying, which by an Apish Imagination, they learned from their Schismatical Guides, who, though very ignorant, look on themselves as profound Oracles, if the ignorant Multitude be their trumpets.

"How often" saith Mr. Baxter in his *Cure of Church Division, Direct. 41. Pag.*

215. "have I known the ablest Preach-

er undervalued, and an ignorant man

by crowds applauded, when I, who

have been acquainted with the preach-

er *ab Incunabulis*, have known him to

be unable well to answer most Que-

stions in the Common Catechism?"

It is reported of the Donatists by *Optatus, pag. 78*. That usually they preached on Scriptures hard to be understood, such as *Canticles, Daniel, and Revelation*, and by their Discourses on hard Texts, they strengthened their party, and promoted their designs; and when they made a Schism from the Catholics, tho'

they never opposed Apostolical Succession by Bishops, they rejected the Ancient Liturgy which *Optatus* and *Tertulian* before him, called the *Legitimate Prayers*, as the *double Salutation*, and the *Pax Vobiscum*, with which they begun and ended their prayers: the Prayer for the Catholic Church, which as it was framed by the Apostle's injunction, *1 Tim. ii. 1.* so it had been continued always from his days in the Church, and was called by *Opat. pag. 64. Sacrificium pro Ecclesia*: they omitted Prayer for the Emperor, which Catholics made for their persecutors: Yea, they left off the use of the Lord's Prayer, for which *St Aug.* said of them, *Fratres nostri dici non possunt, cum desierint dicere Pater Noster.* We can never call them our Brethren, when they will not say, Our Father. See *Long's History of the Donatists, pag. 55. 58. 117.*

A fourth Inconveniency, is, That they are forced to coin new Maxims, which are as debatable as the conclusions they draw from them; yet make the people swallow them like the *Proverbs of Solomon*: Such as these, "The Scots  
" Kirk

“ Kirk is the best Reformed Church  
 “ in the World, Extemporary Prayers  
 “ are preferable to Set Forms:” Set  
 Forms are unlawful, “ The spirituality  
 “ of Prayer consists in finding out new  
 “ Words, and varying Phrases,” and  
 without any foundation in reason or  
 religion, they set this down as an infal-  
 lible truth in their Directory, “ That  
 “ the Spirit of Prayer is given to all  
 “ the children of God, in some mea-  
 “ sure, for enabling their hearts to  
 “ conceive, and their tongues to ex-  
 “ press convenient desires to God.”  
 And here they make the people digest  
 these things like first principles; but I  
 challenge all the uninspired teachers  
 on earth, to let me see one Scripture a-  
 gainst Set Forms, and one warrant for  
 them to pray off hand.

A fifth Inconveniency, is, In the Ex-  
 temporary way of Worship, that the  
 practisers of it are forced to be very  
 disingenious, for the best of them have  
 Set Forms, yet to put a trick upon the  
 people, they alter and transpose their  
 sentences by putting the word Almigh-  
 ty this day, in place of the word Omni-  
 F 3 potent

## 66 *The Necessity and Usefulness*

potent the day before. And the best of them, have books in their studies to help them in their devotions, as well as in their sermons, but they will not have the people know so much, nor will they recommend books of devotion to them, to assist their weakness in their families and closets: and it is certain, that they who pray best among them, do it by study, industry, and the help of books.

Another instance of their disingenuity, is, That in debating with us against Set Forms, they have the Quakers arguments, and in debating against the Quakers, they take our arguments against themselves.

A sixth Disadvantage in the Extemporizers way of Worship, is, That they expose themselves to the dint of reasoning, which the wit of man cannot answer, without quibbling and trifling. For,

*I /,* If a foreigner should ask any of them, *What is the Presbyterian Worship?* How would they tell what it is more than a Quaker, that pretends to worship God in Spirit and in Truth, in opposition

position to Set Forms, as well as Presbyterians?

2dly, I ask them, Why have they the Confession of Faith as a Standard of their Doctrine? and the Acts of their General Assembly, as a Standard of their Discipline, and have no Standard at all for their Worship?

3dly, If they say, That the Directory for Prayer is their Standard for Worship: then I argue thus with them, Either this is a Directory for the Spirit, or for themselves? To say, for the Spirit, then it will follow, that they direct the Spirit, which is blasphemy and nonsense: If they say, that it is a Directory for themselves; then I ask them, Why let they not the Spirit take his own method, as his own words, which Extemporizers pretend, are dictated to them by the Spirit? Why may they not set down words of Prayer, as well as a method of Prayer? Besides, what person among a hundred of them observes the method of the Directory? For, besides other things, do they not omit the reading of the Scriptures, and the Lord's Prayer, which are en-  
joined

joined in the Directory, and are essential parts of Worship?

4<sup>thly</sup>, I ask them, May not the Spirit of God be present in a Set Form, and absent in an Extemporary Prayer? If they say, That the Spirit cannot be present in a Set Form; will it not follow, that *Calvin* and *Knox*, had not the Spirit when they used a Liturgy? Yea, will it not follow, that no National Church in the world has the Spirit but themselves? And will it not follow, that every Meeting or Congregation is without the Spirit, except the mouth of the Congregation, whose Extemporary Prayer is a Form to the people? If they say, That the Spirit of God cannot be absent in Extemporary Prayer; then, will it not follow, that covetous cheats, hypocrites, loose and lewd livers, have the Spirit, if they have a nimble fancy, and a natural volubility of expressing themselves in a Prayer, as well as they have in any ordinary discourse?

Again, If they tell us, That *Knox* used a Liturgy, or Book of Common Prayer, in the infancy of the Reformation,

mation, out of condescension to the ignorance of that Age ; but now they see better things. Then I ask them, Why did *John Knox* use well knit masculine, and well digested expressions, in that ignorant Age, and now a-days some use coarse, homely and ridiculous Expressions in this learned and polite Age ; And in every Age, will there not be twenty ignorants for one knowing person in a Congregation ; and is there not as good reason and necessity for a Book of Common Prayer now, as was in any Age before us ?

5thly, I argue this with them, Either their Extemporary Prayers are the dictates of the Spirit of God, or not ; if they be, then their words may be registrate for Canonical Scripture ; if a man have a memory to retain their Prayers, or can write them with a short hand : for these that say their words are immediately inspired, let them prove it by preaching to a strange country in their own Language : And will not the Spirit of God give these Holders-forth so much time as to dictate

tate a Prayer of his own immediate composition, as *Jeremiah, Chap. xxxv. verses 1, 10.* did indite his Prophecy to *Baruch* his *Amanuensis*? If they say, That their Prayers are not immediately inspired, then what difference is betwixt them and a Set Form, but the one is hastily conceived, and the other deliberately composed?

6thly, I ask them, What reason have they for singing to God by a Book, and not praying to God by a Book? Cannot the Spirit dictate Metre as well as Prose, and Prayers as well as Praises?

Lastly, I ask them, Why do they study and write their Sermons, lest they speak nonsense to the people, and not study their Prayers, lest they speak nonsense to God? And why may not the Spirit teach them an unstudied Sermon, as well as an unstudied Prayer? For some of them pray before Sermon, that what is to be delivered, may be done in the Evidence and Demonstration of the Spirit, which truly is not discreetly petitioned; for the Demonstration of the Spirit, signifies working

working of Miracles: Now by such a Petition, either they pray, That they may deliver what they have studied, or what they have not studied? If they pray, that the Sermon they have studied, may be delivered in the Evidence of the Spirit, then I enquire of them, Why may not a studied Prayer, as well as a studied Sermon, be delivered in the Spirit? If they pray, that they may deliver a Sermon that they have not studied, then do not they pray, that they may preach off-hand, which few knowing or discreet men will venture to do?

*Lastly,* There are very many disadvantages in the Presbyterian Worship; for they are defective in not Reading the Scriptures, and in omitting a Form of sound Words; they baptize children in a Confession of Faith, which poor parents cannot read nor understand, nor never heard read to them; and very many baptize with the Solemn League and Covenant, which proved fatal to Church and State: so that they may baptize in Hebrew, as well as in a Confession and Covenant, which people

people never heard, nor can understand.

And by omitting the Lord's Prayer, they directly cross a plain Precept of Christ's, and an injunction in their own Directory, and so separate from all Christian Churches in the world.

And hereby they are in hazard of leaving out some material part in Prayers, which are comprehended in our Saviour's, as that of *Forgiving Enemies*, whom they are too ready to curse, contrary to the spirit of the Gospel.

I wonder truly, if they think the Reformation purer, or the freer of Popery, that the public use of the Lord's Prayer is laid aside? or have they brought in a better dress than our Saviour did, by paraphrasing it in their own Prayers, as some pretend? or think they, that this is the way to Union in the National Church? or of Communion with other Protestant Churches?

Again, I think strange, why in *Davida's Psalms*, they will sing these words. *O sing a new Song to the Lord*, and yet will not sing one New Testament Hymn,

Hymn, and have laid aside the Use of the Doxology, and so do not distinguish themselves from the Jews, who will sing or use the Psalms of *David* as well as they?

I conclude then, that it is not safe to be in communion with those that have no communion with any National Church in the world, and baptize children in abstruse and debatable points: Have we reason to hear those that pray against Episcopacy? and have laid aside the Form of sound Words, in Prayers, Praises and Sacraments?

Yea, have we not as good reason to say with St *Augustin*, against Schismatical Donatists, we cannot call them *Our Brethren*, because they, in unity with the Church, will not say, *Our Father*.



## C H A P. VI.

*Containing Arguments for SET FORMS,  
from the Sentiments of the Learned Fo-  
reign Scottish and English Presbyteri-  
ans.*

**I**T were an easier matter to bring a Cloud of Witnesses of the learned Protestants of Foreign Churches approbations of Set Forms, and stated Liturgies, and to make up a large volume of their sentiments, but this is done to my hand, in a book printed this same Year 1706, entitled, *The French Church's Apology for the Church of England*, by Joseph Bingham.

I find *Maresius* in his *Disquisit. Acad.* plead strongly for the necessity of a Liturgy: and none has done it to better purpose than *Ludovicus Capellus* in the *Saumer Theses. Disputatio 37. de Liturg. Part. 3.* Where, with a great deal of reason and zeal, he lights heavily upon those that cry out against Set  
Forms

Forms, and have laid aside the use of the Lords Prayer: *Who can, saith he, have patience to hear, and not rather to abhor their madness?* But can there be any stronger proof for the foreign Presbyterians approbation of Set Forms, than their own practice? For no Protestant Church in the world wants a Liturgy; and the Prayers, and Forms of Administration of Sacraments, which were above an hundred years ago in *Calvin's Days*, are to this day at *Geneva*. It is true, he ingeniously confesses in one of his Epistles, *De quibusdam Eccl. Ritib, pag. 206.* That his Liturgy is defective, as wanting a Form of Absolution, "I would," saith he, "have introduced this custom from the beginning, but some fearing that the Novelty of it would give offence, I was over-easy in yielding to them, so that the thing was omitted:" therefore he advises those he wrote to, to accustom their people to an Absolution, as well as a Confession, whilst it was in their power: But what stronger reasons can there be for Set Forms, than what *Calvin* gives in his Epistle

Epistle to the *Protector* in *England*, in  
King *Edward's* days.

“ As for Forms of Prayer, and o-  
“ ther Church Ceremonies, from which  
“ Ministers in their office should not  
“ have liberty to vary or step, I high-  
“ ly approve. The reasons follow.

1<sup>st</sup>, “ To make provision for the  
“ weakness and ignorance of some.

2<sup>dly</sup>, “ That the consent of all  
“ Churches among themselves may  
“ plainly appear.

3<sup>dly</sup>, “ That order may be taken to  
“ prevent the lightness and giddiness  
“ of some rambling spirits, that affect  
“ Novelties.

“ Thus there ought to be an esta-  
“ blished Form of Catechism, an esta-  
“ blished Administration of Sacraments,  
“ as also a public Form of Prayer.

See *Melanchton Tom.* 4. Fol. 216.

“ We must make this Declaration,  
“ That we do not abolish the public  
“ Liturgy, but do religiously retain  
“ and defend it, for the public service  
“ of the Church is celebrated a-  
“ mongst us upon all Lord's days, and  
“ other Holy-days, in which the Lord's

“ Supper

“ Supper is administred, to them that  
 “ will receive it, and they are tried  
 “ and absolved before : and the usual  
 “ public Ceremonies, the order of the  
 “ Lessons, Prayers, Garments, and  
 “ such like, are still retained and ob-  
 “ served by us.”

And so peremptory are the rules of  
 the *French* Discipline, that they will u-  
 pon no account alter their Forms of  
 Administration of Sacraments: For  
 when a doubt was started in the *Synod*  
 of *Vitre* 1583. “ Whether the usual  
 “ Form of Baptism of Infants, born out  
 “ of Matrimony, in Adultery or Incest,  
 “ should be recited:” Because these  
 words are in that Prayer ; “ Begotten  
 “ of Father and Mother, whom thou  
 “ hast called into thy Church.” And  
 the Synod judged, that there needed  
 be no dispute about it.

And so the Synod of *St Maixant* or-  
 dered a general Uniformity in the  
 Church, in the Administration of the  
 Lord's Supper. “ That all scruples in  
 “ weak, but honest hearts, incapable  
 “ of distinguishing betwixt the sub-  
 “ stance and circumstance of the sacred

“ Action, might be taken away : And  
 “ therefore all pastors are enjoined to  
 “ abstain from new and private me-  
 “ thods of their own.”

I shall here insert the words of a Learned and Eminent Divine of the Reformed Church, translated from the French into English, and printed in *Villa Franca* A. D. 1660. The Title of the Book is, *The History of the English and Scottish Presbyterians* : “ It was,” saith he, “ a point of prudence in the Covenanters, to lay aside the Liturgy, because it crossed their politic intentions, being to build themselves an Empire in the confusion they made.” His Animadversions follow.

1. In the Liturgy, the King is called Our most gracious Sovereign, and this would give the minister the lie, who used to call him a cruel tyrant.

2. By the Liturgies, subjects were taught to pray, God strengthen the King, that he might overcome his enemies, which were to pray to God for the ruin of the holy Covenant.

3. In the Liturgy, God is called, the only Ruler of Princes, which is contrary

trary to their doctrine, That Kings are accountable to their subjects.

4. By it we pray, *That the King's subjects may duely consider whose authority he hath, (namely, God's) which crosses the doctrine of Kings having authority from men.*

5. There it is prayed, That the subjects of the King may faithfully serve, honour and humbly obey him. This would utterly spoil the affairs of the Covenanters, if the Lord should hear this Prayer.

6. There it is prayed, That the Lord would so bless the King, that under him we may be godly and quietly governed; which would spoil their intentions of governing us without him.

7. It prays for all in authority under him; but they must pray for all in authority above him.

8. There it is prayed; *That God would give peace in our days;* but this was unfavourable to the intention of the Covenanters, who speak no other thing in substance, than that ill applied text, "Curfed is he that with-holds his sword from shedding blood." And a little after, the same Author tells us, That

That the profane contempt, wherewith they used this holy Liturgy, ought not to be imputed to the insolencies of soldiers, but to the instructions which were given them, from a Book, called, *The Parliament's Soldier's Catechism*, published and recommended by special Authority, which taught them to tear it in pieces where-ever they found it, calling it a *most abominable Idol*.

He observes also, that the Authors of the Directory, laboured to turn the eyes of ignorant people towards the Churches beyond seas, hoping, that looking so far off, they could not know what they did; and therefore, in the Preface to the Directory, they made people believe, “ That, by a long experience, they found, that the English Liturgy was offensive to Foreign Reformed Churches, and that it was to answer the expectation of these Churches, that they rejected the ordinary Liturgy.” Upon which, our Author falls upon this pathetic exclamation: Oh, our good God! These persons, do they meddle to preach the truth? Because that *France and England* are

are separated by sea and language, do they think, that their people shall never be informed of the truth of the opinion of their neighbours, touching the English Liturgy? I hope they will leave to others the practice of this Maxim, "Lie boldly; altho' you be refuted after, there will remain some impression upon the spirit of the hearers." Where is their honesty? Where is their sincerity? Do they hope, by these wicked ways, to draw down the blessing of God upon their Cause? The truth which they pretend to advance, must it be set up by lying?

Again, (saith the same Author) The Covenanters endeavoured to alienate *Foreign Churches* from the *Church of England*, upon the outward of Religion. His Majesty remembers them, how, at the Synod of *Dort*, both the Discipline and Liturgy of the *Church of England*, were approved by word and writing, by eminent Divines of *Germany, France, Denmark, Sweden and Switzerland*, as appears in the Act of that Synod; yet, notwithstanding, the Covenanters at this day, are so impudently bold, as  
to

to publish, “ That by long and sad  
 “ experience, they found the English  
 “ Liturgy offensive to the Foreign  
 “ Reformed Churches.”

Among the rest of the Foreign Reformers, this Author cites *Martin Bucer*, his *Scripta Anglicana*, page. 455. speaking thus of the English Service, “ I  
 “ give thanks to God, who hath given  
 “ you grace to reform these Ceremonies in such a purity; for I find nothing in it, which is not taken out  
 “ of the Word of God, or at least not  
 “ contrary to it, being rightly interpreted.”

I have told in the beginning, how it was *Beza's* opinion, that Set Forms of Prayer were appointed in the Apostle's time. See his Notes on 1 Cor. xi. 34. it were an easie matter to fill up several sheets out of Mr. *Baxter's* writings in defence of Set Forms: for in his disputation for Liturgies, *Propos. 10.* he declares, “ That the disuse of Forms  
 “ is apt to breed a giddiness in religion, and to make men hypocrites,  
 “ that they delude themselves with  
 “ conceits, that they delight in God,  
 “ while

“ while as it is but in the novelties  
 “ and varieties of expressions, they are  
 “ delighted.” And it is his opinion,  
 that Forms make Christians solid, fixed  
 and sound.

See Direction 56th, of his *Cure of Church Divisions*, page 265, where he proposes this question to the English Separatists.

“ Dare you say before God, let me  
 “ have no part in any of the Prayers  
 “ of all these Churches on earth, who  
 “ use a Liturgy as culpable as ours,  
 “ because you will have no communi-  
 “ on with them? Do you set so light  
 “ by your part in their Prayers?”

See many passages in his *Apolog.* cit-  
 ed by Doctor Saywell, in his *Evangelical  
 and Catholick Unity*, page 148, where he  
 tells, “ That the old non-conforming  
 “ Ministers, as far as he could learn,  
 “ judged the ordinary Liturgy for pu-  
 “ blic Worship, was such as a good  
 “ Christian may lawfully join in. And,  
 “ page 8. If I travelled into *Abassia, Ar-*  
 “ *menia, Russia*, or among the Greek  
 “ Churches, I durst not deny to hold  
 “ Communion with them: When I  
 “ go to God in Prayer, I dare not go  
 “ in

“ in a separate capacity, but as a mem-  
“ ber of the Universal Church, nor  
“ would I part with my share in the  
“ Common Prayers of all the Churches,  
“ for all the world, but join with them  
“ in Spirit, while I am corporally ab-  
“ sent, owning all their holy Prayers,  
“ though none of their faults or fail-  
“ ings in them (having many in all  
“ my own Prayers to God, which I  
“ must be further from justifying than  
“ other mens) and having perused all  
“ the Foreign and Ancient Liturgies  
“ extant in *Bibliotheca Patrum*, I doubt  
“ not but our own is incomparably  
“ better than any that is there.” I shall  
challenge nothing in the present Pres-  
byterians, but what Mr. Robert Baillie  
Professor of Divinity at Glasgow, debat-  
ed against the Independents in 1645,  
in a Book, called, *A Dissuasive from the  
errors of the times*, read page 20, 21, 29,  
30, 31. and you shall find, that the In-  
dependent's errors, are the errors of  
our times. For, saith Mr Baillie, They  
held, That all Churches in the world,  
but their own, are polluted, and that  
they ought to separate ; for the Church  
of

of *England*, say they, ought not to be called a Church, or at best, it is but a false and Antichristian Church, out of which every one, though not persecuted, must fly, as they would avoid damnation. Again, the said Mr *Baillie* adds, That the Non-conformists did plead against the corruptions of that Church, but never against the truth of her being, nor the comfort of her Communion : of their own accord they did never separate, but were most glad to live and die in her Bosom, willing to partake of her Worship and Sacraments, whenever they were permitted to dissent in doctrine, and abstain in practice from these things they conceived to be corruptions.

Compare therefore Mr *Baillie's* Sentiments of the Church of *England*, with the Sentiments and Sermons of the present Presbyterians against it, and you shall discover a very great difference.



# CON A P. VII.

*Shewing the Weakness of our Adversaries  
Objections against SET FORMS.*

*Object. 1.* **T**HEY tell us, That Set Forms limit and restrain the Spirit of God. To which I Answer, *First*, That this is the Quakers' Argument as well as theirs. *2dly*, It follows, That no Protestant Church in the world prays by the Spirit that use Set Forms. *3dly*, It follows, That none in all the Congregation prays by the Spirit, but the Speaker ; for they meet together to pray in his words, and not in their own. *4thly*, They betray ignorance, that make this Objection, for, praying by the Spirit, in Scripture, has one sense that they will not pretend to, which is, Praying in an *unknown tongue*, 1 Cor. xiv. 15. " will pray with the Spirit, and with the understanding also ;" which signifies, to pray in an unknown and known

known tongue. 2dly, Praying by the Spirit, signifies, not to change our words and phrases, or to have a ready gift of utterance, this gift wicked men may have, and good men may want, and be their gift of expression never so ready, yet, composed and deliberate Prayers are better: It is no great commendation of a discourse or a poem, to say it was made in haste. 3dly, Praying by the Spirit, signifies, Praying by the Word of God, or the inspired Writings; and here there is more of praying by the Spirit, than in five hundred Extemporary Prayers. 4thly, Praying by the Spirit, is, Praying by the graces of the Spirit, Faith, Hope and Charity. First, Believing God will give what we ask, according to his Word and Will. 2dly, In Hope, that is, a comfortable expectation of the promises, making us patient to bear with denials and delays. 3dly, In Charity, when we pray in love to God and man.

Besides, when in the first age, men were inspired to pray, as well as to speak, in an unknown tongue; there

were limits and boundaries set to them, it behoved them to be done to the edification of the hearers, Orderly, and in Decency. Therefore distinguish betwixt what the Spirit has ceased to do, and continues to do. The Spirit has ceased to inspire us immediately, but continues to do it in the Word and Sacraments.

A second Objection is, That Set Forms take away occasions from Ministers, to exercise their Gifts. To which I Answer, That this has been the pretence of the wildest and giddiest Enthusiasts that ever breathed, and hath opened a door for Mechanics, and Women to turn Preachers. 2<sup>dly</sup>, It takes away rather occasion of Spiritual Pride, Popularity, Schism, and contempt of their Brethren, and it restrains them from venting new notions and impertinencies in the worship of God. 3<sup>dly</sup>, This Objection proceeds from ignorance of the true Scripture-sense of gifts. For the word Gift signifies an Office; for this, see *Pool's Annot. Rom. xii. 6. Having then Gifts, &c. that is, Offices in the Church, whether*

it

it be the Office of Propheſying or Preaching, let us do it according to the proportion of Faith, *that is*, according to the Standard and Rule of Faith and Manners. And the aforementioned Annotations deny not, but the proportion of Faith, may ſignify the Apoſtle's Creed: and if it be ſo, then we truly preach according to it, by the yearly Feſtivals and Faſts of the Church, whether you ſhall take preaching to ſignify the reading of the Word, or diſcourſing upon a Text ſuitable to the day: now, compare *Rom.* xii. 6, 7, *ver.* with 1 *St Pet.* iv. 10, 11, we ſhall find both the Apoſtles ſpeaking of Gifts, mean nothing elſe, but that every one ſhould manage his different Office, Function, Station, or Capacity, and exerciſe the Acts proper to their Callings, whether it be the Office of Ruling and Governing, of Teaching and Interpreting, or performing the Office of a Deacon in diſtributing to the Poor. So, 1 *Tim.* iv. 14. "Neglect not the  
" gift that is in thee, which was given  
" thee by prophecy, with the laying  
" on of the hands of the Preſbytery," ſignifies no more than to exerciſe his

Episcopal Dignity, which was given by Prophecy, that is, by the gift that *St Paul* had, to discern Spirits, and of knowing what persons of the fresh Converts to Christianity were fit to govern, who to teach, and who to distribute: and by the same Spirit of Discerning, he did foresee that *Timothy* was qualified to be Bishop of *Ephesus*, and therefore ordained him by *laying on his own*, (I mean *St Paul's hands*) to that very end, that *Timothy* might exercise the Acts of Jurisdiction and Ordination, suitable to his Episcopal Order. See 2 *Tim. i. 6.* So that by Gift, is not meant an Ability to officiate, but an Office conferred on persons capable to exercise it, otherwise this would draw the point too far, and maintain, that every one that is capable of an office should exercise it, without Authority or Commission; and so, he that is capable to be a Judge, or an Officer of State, or a Captain in an army, should immediately thrust himself into that Office, and he that is qualified to be a Preacher, should invade the Ministry, because he hath Abilities for it: and though a Judge or a Captain come regularly to  
them

their Offices, yet they must exercise their Gifts according to the rules of their Superiors: And, must Ministers be less regular than any other different Office or Employment? Ought they not to exercise their Office in Unity, Order, and by the settled Rules of the Church?

It is true, there is a thing we call the gift of Fortune, which is bestowed on rich men, and this confers the Office upon them of being God's Stewards; because it is in their power; and they are, *Ipso facto*, charged to be rich in good works, and to give with cheerfulness, as really as if they had a solemn Ordination to it: but he that can pray *ex tempore*, is not bound to do it, if Authority command him to pray in a way that tends mostly to edification, and that this can be better done by Set Forms, is already proven.

3dly, It is Objected, That Worshipping God by Set Forms, and particularly by the English Liturgy, is perfect Popery, Will-worship and Superstition: words that people are taught to hate, as they do the words Bishop, Curate and Catholic, but never to understand:

and

and this Objection of Popery, is made by such as confess that King *William* was, and Queen *Ann* is, a Protestant. To which it is answered, *First*, That the Papists are not wrong in every thing that they profess, nor are many that go under the name of Protestants right in every thing they do. *2dly*, If men cast away every thing that the Papists used, then many Laicks in the Kingdom will be obliged to cast away the Kirklands and the Tithes, which were then appropriated to better uses than they are now, and it was against the inclination and principles of *John Knox*, that they should be either misapplied or inappropriate..

Again, if we shake off every thing that Papists make use of, we shall cast away our very Bibles, Creed, Decalogue, Lord's Prayer and Doxology: and indeed some of those are disused under pretence, that it is Popish to use them; and undoubtedly, good Works will go with, because they are Popish; and at this rate, we should reject that fundamental Rule of Mercy and Justice; *Do unto others, as thou wouldst be done to thyself*

*thyself*, because *Mahomet* made this the eight Command in his *Alcoran*.

But, *Thirdly*, It favours not of a Christian spirit, to widen our differences, or to differ where no difference should be; they agree with a party of the *Papists*, in worse things than Set Forms, and the anniversary Fasts and Festivals of the Church are.

*Fourthly*, What though much of the Book of Common Prayer be in the Mass Book? Are the Epistles, Gospels, and Creeds, the worse of that? Shall we deny that Christ is the Son of God, because the Devil, who was a liar from the beginning, said it?

*Fifthly*, If we must not use Set Forms, because the *Papists* used them, we must reject Extemporary Prayers too; For I have shewed in the Preface, that they were never heard of, until a Monk and a Jesuit introduced them first in *England*, purposely to divide them that used Set Forms of Prayer in a known tongue.

*Sixthly*, I argue thus with them, Either the Book of Common Prayer is Popery, because it is a Form, or because

cause the matter of it is Popish : If because a Form, then the Lord's Prayer, the words of Institution in the Sacraments, the Psalms of *David*, the Benediction of the People, are Popish, because they are Set Forms : Then, as to the matter, Have we Prayers to Saints ? or for souls departed ? or praying in an unknown tongue ? But reason is lost with those that are over-ruled with pride, passion, malice and ignorance.

*Lastly*, For saying, that this is Will-worship and Superstition, as they understand these words, is a malicious slander. For, *First*, If by Will-worship, they mean, that which is not commanded by God, but owes its being to the inventions of men ; this is absolutely denied ; for the most part of the Liturgy is express Scripture, and the rest pious and devout Prayers, made according to the Word and Will of God. Here it is necessary to understand the distinction betwixt the Substance of the Worship, and the Circumstances, or the Ceremonial Part. . The Substance should be according to the Word of God, as he commands to worship

ship himself in the name of Christ ; the circumstances are left to the prudence and wisdom of Church Governors : and Dr Owen, a great man among the Independents, tells us, in his *Enquiry into the Original of Evangelical Churches*, page 14. “ That it is merely from a spirit of contention, that some call on us and others, to produce express testimony (he means of Scripture) or institution, for every circumstance in the practice of religious duties.”

But to return to the word Will-worship ; for ought our Adversaries know, it is a good thing, and, in the opinion of wise and learned men, it is so, for it is found but once in Scripture, *Col. ii. 23.* and whoever is at pains to read the text, will find it is joined with two things, *to wit*, Humility, and bearing down the Body, by suppressing its inclination to sensual forbidden pleasures ; for, from the 18th verse to the 23d, the Apostle shews some things that had a shew of Wisdom, *that is*, a false appearance of Religion, such were, the Worshipping of Angels, the Ordination and Rudiments of

of the World; which were the Doctrine and Commandments of Men, and these some took for Humility, Corporal Corrections and Will-worship, which things are good in themselves: Now, Will-worship signifies, Voluntary Worship, which answers to the Free-will-offerings under the Law, which though not commanded by God, yet were acceptable when performed, and directions were given in case of such offerings, *Lev. xxii. 17.* For, when men do some things that are not commanded, and restrain themselves in the liberties and pleasures which they may lawfully enjoy, in order to perfection, no doubt it will be accepted of God, as “He that marrieth doth well, but he that marrieth not, doth better.”

The other Charge against the Liturgy, is Superstition, which serves instead of a thousand Arguments, to those who have no other at hand; and, in the mean time, they know not what the word means; for, according to learned Critics, the Original of the Word imports, A Worship of Dæmons, Angels, or

or Dead Men: Thus St *Paul* challenges the *Athenians*, *Acts* xvii. 22. that they worshipped more Gods and Dæmons than other Heathen nations. Or, 2<sup>dly</sup>, It imports a Timerousness of the Diety, through wrong ideas and imaginations that some have of him, as a severe Justiciary, and an arbitrary Tyrant, and so to worship him more for his ill than his good, or thinking to mitigate him by flattering compliments, invent ways to pacify him; and so Superstition is an error in Judgment, which true Religion corrects and rectifies: For so the Heathens thought to appease their Gods with bloody sacrifices of men and children, and endeavoured to make friends and intercessors of inferior Dieties to plead for them with the angry and terrible Supreme: Superstition then is seated in the mind, and it is an unreasonable fear and flattery of God: But this cannot be said of the Liturgy, that is Scriptural, as to the substance of the Worship, Prudent, Decent, Orderly, Uniform, yea, and Scriptural too, in most of its circumstances.

In short then, if Set Forms be Popery, it will follow, that all Protestant Churches in the world are Popish, except *Scotland*; and that their Brethren, the Occasional Communicants in *England*, are Popish for Place and Preferment.

*Fourthly*, It is objected, that a Shepherd may read a Book of Common Prayer, and that men cannot be serious by it: that it indulges men in laziness, and though at the beginning, it was at crutches to help the lame, and scaffolds to erect a building, yet now when men can go by themselves, crutches are rather impediments than helps, and when a building is finished, there is no more use for scaffolds. To which,

I answer, *First*, That though a shepherd can read a Book of Common Prayer, yet it is not his office, nor is he called to be the mouth of the people: for so a shepherd can pray, *ex tempore*, but it is not enough to authorize him to the Ministry: a wife can sprinkle a child, and repeat the words of institution in Baptism; yet it is not her calling so to do; a loyal subject to the King can read his proclamation at the Cross;

Cross; yet it signifies nothing, if it be not done by an Herald, who, perhaps, may be a traitor in his heart, but the reading of it is valid, because it is his office.

*Secondly*, To say that men cannot be serious, is a gross mistake, and a reproach upon the wisdom and sincerity of all Protestant Churches, and they who have experience of it, feel and declare the contrary, and that they are more edified in one years time, than they have been in twenty years before. There is a story of a nameless person, in the Life of Doctor *Hammond*, written by Doctor *Fell*, who became a proselyte in those days to the now Extemporary way, and disparaging Set Forms, as cold and heartless, he wondered how such a man as Doctor *Hammond*, so eminently learned and pious, could weep at the Confession in the beginning of the Liturgy: and the reflection that Doctor *Fell* makes upon this, is, “ So much doth passion and  
“ misguided zeal transport even sensible men, that this man, otherwise  
“ sagacious, never considered what an

“ ill instance he made, which shewed  
 “ it was the coldness of the Votary,  
 “ and not of the Prayer, that was in  
 “ the fault, when ever fervor was de-  
 “ ficient in the public office of the  
 “ Church.”

*Thirdly*, To say that this indulges men in laziness and sloth, is so far from truth, that there is no better way to pray habitually, than by the help of Forms; and, it is evident, that wherever morning and evening Prayers are performed, the Curates are at six times more pains, than all the Dissenters in *England*, or Presbyterians in *Scotland*, and to the greater edification of the people.

But, *Fourthly*, As to the comparison of crutches and scaffolds, it is granted, that Set Forms help the weak to pray habitually. *2dly*, There is a constant necessity of Set Forms on that very reason; for still there are twenty ignorants in every congregation, for one knowing person. *3dly*, If men shall argue from similes, let me tell them again, That a Liturgy is such an help, as a chariot or an horse to a man, tho' he can travel well, yet can travel much better

better, and dispatch his business by a chariot or horse, than by his own legs: And, as it is a more compendious way to go over a Firth by boat or ship, than to go about by land, so doth a man arrive sooner to sound and solid divinity, in an orderly method, than in a loose, rambling and wandering way of teaching.

Again, I add, as to the family, taken from crutches, the reply that Dr Thomas Edward, in his *Diocesan Episcopacy*, page 365, printed 1765. "No body use crutches, but hath one sound leg, or some use of both; therefore it is better to go with crutches, (tho' our Public Form be but as a single hand-stick) than to lie as dead in a litter, to be carried wholly by other folk; and such a litter, Extemporary Prayer is for certain; and so it is with the Dissenters, and with all our people that were brought up in troublesome times, or by disaffected parents since; they understand nothing aright of the duty of Prayer, they cannot move or stir a step, unless they be carried in the litter of an Extemporizer."

*Fifthly*, It is Objected, That the Liturgy has many vain Repetitions. To which is Answered, That they ought to distinguish betwixt Repetitions and vain Repetitions, as they do betwixt Philosophy and vain Philosophy, words and idle words; when *Solomon* repeats these words often, *Vanity of Vanities*, I hope they will not call them Vain Repetitions. When *David*, in Psalm cxxxvi, repeats these words, *For his mercy endureth for ever*, twenty-six times, they will not say these are vain Repetitions: When our Saviour repeated the same words thrice, as we read, *St Matth. xxvi. 44.* compared with *Mark xiv. 39.* they will not call these vain Repetitions; they may be called zealous and affectionate Repetitions, which we do for ourselves to further our devotion, and not to inform God, which was the fault of the Heathens, who imagined that God did not hear them, nor understand them at the first, except they had reiterated their supplications: And this, according to learned Critics, is the true notion of vain Repetitions  
of

of men, that *thought to be heard for their much speaking.*

A sixth Objection, They tell us, It is very disorderly and unseemly, that the people should bear a part in the vocal Service. To which I Answer, *First*, By way of Question, Why do they permit their Teachers to pray all for them, and not their Precentors to sing all for them? Can they not sing in their hearts only, as well as pray in their hearts? *2dly*, We have Scripture Practices for our Warrant in this case. See *Judges xxi. 2, 3.* “ And the people  
“ came to the house of God, and a-  
“ bode there till even before God,  
“ and lift up their voices, and wept  
“ fore, and said, O Lord God of *Israel*,  
“ Why is this come to pass in  
“ *Israel*, that there should be to-day  
“ one tribe lacking in *Israel* ?” See al-  
so that remarkable place, *Acts iv. 24,*  
*25, 26, 27, 28, 29, 30.* “ And when  
“ they heard that, they lift up their  
“ voice to God with one accord, and  
“ said, Lord, thou art God, &c.” See  
also the places cited, CHAP. II. Pages 17,  
18, 19, 20, out of *Revelation, Chap. iv.*  
*Verses*

*Verses 8, 11. Chap. v. Ver. viii, to the end, especially Chap. xix. to Ver. 7. “ I  
 “ heard a great voice of much people  
 “ in heaven, saying, Alleluia, &c.”  
 Ver. 6. “ And I heard as it were the  
 “ voice of a great multitude, and as  
 “ the voice of many waters, &c.”*

Now I argue thus, Either this was a real vision that *St John* saw in heaven, or it was spoken in allusion to what was used in the Churches on earth in *St John's* time; and either of them proves, That the people's bearing a part in the worship, is both heavenly and ancient, and that the Church Militant ought to imitate the Church Triumphant, in order, unity and harmony.

*Lastly, It is Objected, That this is an Innovation in Scotland, it makes a Schism in the Church, it is an imposition on the people, gives offence to the weak, and it cannot bring in, nor meet with the various and occasional necessities of mankind. To which it is Answered, First, That it is no Innovation; for, in the Year of God 1559, in the reign of Queen Elizabeth, who assisted the Scotch Protestant with some Eng-*  
*lish*

lish forces, to beat the French out of this kingdom; the Scotch Kirk, then called *Congregational Men*, profest and practised the English Book of Common Prayer, as appears from the Nineteenth Book of *Buchanan's History in Folio*, Page 232. Printed at *Edinburgh*; and 8vo, Page 649. Printed *Trajecti ad Rhenum* 1697. and *Ultrajecti* cio. ioc. lxviii, Page 696. The words are, "The Scots a few years before, were delivered from the French slavery, by the assistance of the *Englisbes*, and thereupon subscribed to the same Worship in Religion, and the Ceremonies in common with *England*." These words are in the English Translation of *Buchanan* in *Folio*, Page 238. only the Translator holds out these words, "To the same Worship in Religion," which are in the Original; and, to confirm this, see *John Knox's History*, in the old *Octavo*, Page 218, which was the first Edition, for it differs in syllabication, and in several words, from these that are published in *Folio* and in *Quarto*; and this appears from Page 176th of the *Octavo* Edition, where he calls the Queen, a whore,  
whom

whom God would destroy in her whoredom; which uncivil Epithets are held out in the last Editions. But to prove the Point, That the Scotch Kirk practised the English Liturgy, see *Page 3d in Folio*, and *112th in Quarto*, where you shall find these following words:

“ It is convenient, advised and ordained, That in all Paroches of this Realm, the Common Prayer Book be publicly read weekly on Sundays, and other Festival Days, with the Lessons of the Old and New Testaments therein contained, conform to the Order of the said Book of Common Prayer.” From what is said on this Head, we may first observe, That our Scotch Reformers thought not the Book of Common Prayer either Popery or Idolatry, as their pretended successors do. 2<sup>dly</sup>, It may appear, That the English Service is no Innovation in *Scotland*. 3<sup>dly</sup>, Of all men, our Adversaries ought to be most sparing, in objecting Innovations to us, for they have not only varied from the English Book of Common Prayer, but also from *John Knox's*, wherein the Lord's Prayer, Decalogue  
and

and Creed, were not only said, but sung, with other Christian Hymns. And was not their Directory an Innovation, when it was set up? And now, Have they not receded from their Directory, by laying aside the Reading of the Scriptures, and the Lord's Prayer therein recommended? Are not these Innovations? But, if these Innovations be for edification, let the world judge.

*Secondly*, As for the charge of Schism, it is very unjust and malicious; for, *First*, we look upon Schism as a damnable sin; a sin, which an holy Father held, That the blood of martyrdom could not wash away. And, Mr *Durham* on the Revelation, Chap. vi. observes, That these who were Schismatical in their lives, were not chronicled for Martyrs, albeit they had died for the Christian Religion. *2dly*, There can be no Schism, but from a lawful Ministry; and now many men's eyes are opened in this Revolution, to doubt of their Ordination; for, if they be lawful Ministers, it must be by Apostolical Succession: but this, the Champi-  
ons

ons for their Cause think not necessary, nor claim to it, or else their Ministry flows from the Magistracy, and then they are Erastians ; or from the people, and then they are Independents, against whom their Presbyterian Predecessors wrote most bitterly ; so there can be no Schism from them, who join with no Protestant Church in the world, and which doth approve the English Worship, which Worship is but one ; but the Scotch Kirk hath a thousand Worships, a different Worship in every congregation, like the streets and trades in *Paris*, every one having a different Saint.

Now, if there can be no lawful Ministry, but what comes by Apostolical Succession, then there can be no Schism but from an Episcopal Order : For *St Cyprian* says, “ It is the same thing to  
“ be with the Church, and with the  
“ Bishop :” And, if this Bishop was an Order above the Presbyter (as is invincibly made out in the *Vindication of the Cyprianic Age*, for all the pretended Answers to it) then surely we cannot  
be

be guilty of Schism, because we do not separate from an Episcopal Church.

*Thirdly*, If they think or say, that we are Schismatics, because they are in possession ; then it will follow, That the Protestants in *France* were Schismatics, because they joined not with the Papists, who are in possession ; and that their Brethren in *England* are Schismatics, because the Bishops are in possession ; and yet their Brethren do communicate for place and preferment, by that Liturgy, which the Scotch Fraternity think Popish and Idolatrous : so that it is lawful to be a Papist and an Idolater, by occasional communion for a place, and consequently, lawful to do evil, that good may come of it. But, *Lastly*, If it be Schism, not to join with those that are in possession, then Presbyterians were guilty of the damnable sin of Schism, in the time of Episcopacy, which they will not readily grant.

The *third* thing in their last Objection, is, That it is an imposition upon the people ; which is notoriously false, for none are compelled to it : and it is

conviction and choice, that make our people own it, and such as are able to give a reason for what they are doing, finding themselves, their children and servants, more edified by it, than ever they were under our Episcopacy or Presbytery: But pray, are not their Extemporizings an imposition upon the people? For their Prayers are neither the Word of God, nor the words of the Church. I add to this, That it is as just, the Church of *England* men's Brethren in *Scotland*, get a toleration in their own country, as the Scotch Presbyterian's English Brethren have in that nation.

*Fourthly*, It is said, That this gives offence to the weak. To which we Answer, *First*, That it rather confirms and strengthens the weak, as some have found by experience. *2dly*, Any offence that is taken at it, proceeds from the implicate faith they give to the malicious lies of their pretended Guides, crying out against it, as Popish and Idolatrous. *3dly*, These that are weak, are either contentious or tractable; if they be contentious, there is no help

for their obstinacy : if they be humble and tractable, they can be informed in the spirit of meekness.

*Lastly*, It is said, That Set Forms take not in the various necessities of mankind, which is a very gross mistake; for, as to the constant necessities of mankind, the Liturgy is very full ; and for the occasional necessities, it is plain and full in very many places, and there is a liberty and latitude left in Prayers and Thanksgiving for necessities that are casual, and could not be foreseen.

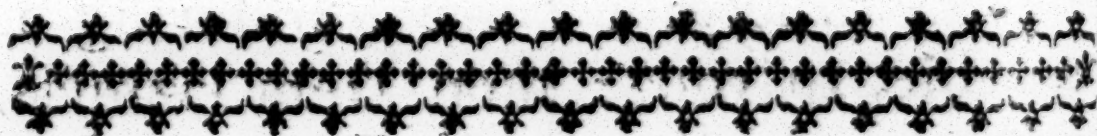
I add to all that is said, That there can be no sermon more thundering or terrible, to rouse men from laziness, and guard them against gross sins, than that discourse in the Communion, which is read on every Ash-Wednesday, and may be read by private persons, and masters of families, when they please. I add also, That that Extemporary Prayer was never heard, that is so full, plain and pathetic, as the Litany, out of which I conclude in these words,

*From all false Doctrine, Heresy and  
Schism,*

*Good Lord deliver us.*

*That it may please Thee to bring unto  
the way of Truth, all such as have Erred,  
and are Deceived,*

*We beseech Thee to hear us, good Lord.*





## C H A P. XVI.

*Of King CHARLES I. The Royal Martyr's ΕΙΚ Ν ΒΑΣΙΛΙΚΗ, Upon the Ordinance against the COMMON PRAYER-BOOK.*

\*\*\*Tis no news, to have all innovations ushered in with the name of Reformation in Church and State, by those who, seeking to gain reputation with the vulgar, for their extraordinary parts and piety, must needs undo whatever was formerly settled never so well and wisely.

So hardly can the pride of those that study Novelties, allow former times any share or degree of wisdom or godliness.

And because matter of Prayer and Devotion to God, justly bears a great part in Religion (being the soul's more

immediate converse with the Divine Majesty) nothing could be more plausible to the people, than to tell them, They served God amiss in that point.

Hence our public Liturgy, or Forms of constant Prayers, must be (not amended, in what, upon free and public advice, might seem to sober men inconvenient, for matter or manner, to which I should easily consent, but) wholly cashiered and abolished, and, after many popular contempts offered to the Book, and those that used it according to their consciences, and the laws in force, it must be crucified by an ordinance, the better to please either those men, who gloried in their extemporary vein and fluency; or others, who, conscious to their own formality in the use of it, thought they fully expiated their sin of not using it aright, by laying all the blame upon it, and a total rejection of it as a dead Letter, thereby to excuse the deadness of their hearts.

As for the matter contained in the Book, sober and learned men have sufficiently vindicated it against the cavils

vils and exceptions of those, who thought it a part of piety, to make what profane objection they could against it, especially for Popery and Superstition : whereas, no doubt, the Liturgy was exactly conformed to the doctrine of the Church of *England* ; and this, by all Reformed Churches, is confessed to be most sound and orthodox.

For the manner of using Set and prescribed Forms, there is no doubt, but that wholesome words being known and fitted to men's understandings, are soonest received into their hearts, and aptest to excite and carry along with them, judicious and fervent affections.

Nor do I see any reason, why Christians should be weary of a well composed Liturgy (as I hold this to be) more than of all other things, wherein the constancy abates nothing of the excellency and usefulness.

I could never see any reason, why any Christian should abhor, or be forbidden to use the same Forms of Prayer, since he prays to the same God, believes

believes in the same Saviour, professeth the same truths, reads the same Scriptures, hath the same duties upon him, and feels the same daily wants for the most part, both inward and outward, which are common to the whole Church.

Sure we may as well before hand know what we pray, as to whom we pray; and in what words, as to what sense; when we desire the same things, what hinders we may not use the same words? Our appetite and digestion too, may be good, when we use, as we pray for, *our daily bread*.

Some men, I hear, are so impatient, not to use, in all their devotions, their own inventions and gifts, that they not only despise (as too many) but wholly cast away and condemn the Lord's Prayer; whose great guilt is, that it is the warrant and original Pattern of all Set Liturgies in the Christian Church. I ever thought, that the proud ostentation of men's abilities for invention, and the vain affections of variety for expressions in public Prayer, or any sacred administrations,

ens, merits a greater brand of sin, than that which they call coldness and barrenness : Nor are men, in those novelties, less subject to formal and superficial tempers, as to their hearts, than in the use of constant Forms, where not the words, but men's hearts are to blame. I make no doubt, but a man may be very formal in the most extemporary variety ; and very fervently devout in the most wonted expressions : nor is God more a God of variety, than of constancy ; nor are constant Forms of Prayers more likely to flat and hinder the spirit of Prayer and devotion, than unpremeditated and confused variety, to distract and lose it.

Though I am not against a grave, modest, discreet, and humble use of minister's gifts, even in public, the better to fit and excite their own and the people's affections to the present occasions ; yet I know no necessity, why private and single abilities should quite juggle out, and deprive the Church of the joint abilities and concurrent gifts of many learned and god-ly

ly men, such as the composers of the Service-Book were, who may, in all reason, be thought to have more of gifts and graces, enabling them to compose with serious deliberation and concurrent advice, such Forms of Prayer, as may best fit the Church's common wants, inform the hearers understanding, and stir up that fiduciary and fervent application of their spirits (wherein consists the very life and soul of Prayer, and that so much pretended spirit of Prayer) than any private man, by his solitary abilities, can be presumed to have ; which, what they are many times (even there, where they make a great noise and shew) the affectations, emptiness, impertinency, rudeness, confusions, flatness, levity, obscurity, vain and ridiculous repetitions, the senseless, and oft-times, blasphemous expressions ; all these, burdened with a most tedious and intolerable length, do sufficiently convince all men, but those who glory in that Pharisaic way.

Wherein men must be strangely impudent, and flatterers of themselves,  
not

not to have an infinite shame of what they so do and say, in things of so sacred a nature before God and the Church, after so ridiculous, and indeed, profane manner.

Nor can it be expected, but that, in duties of frequent performances, as Sacramental Administrations, and the like, which are still the same; ministers must either come to use their own Forms constantly, which are not like to be so sound, or comprehensive of the nature of the duty, as forms of public compofure; or else they must every time affect new expressions, when the subject is the same; which can hardly be presumed, in any man's greatest sufficiencies, not to want, many times, much of that compleatness, order and gravity, becoming those duties; which, by this means, are exposed to every celebration to every minister's private infirmities, inclispositions, errors, disorders and defects, both for judgment and expression.

A serious sense of which inconvenience in the Church, unavoidably following every man's several manner of officiating,

officiating, no doubt, first occasioned the wisdom and piety of the Antient Churches, to remedy those mischiefs, by the use of constant Liturgies of public compofure.

The want of which, I believe, this Church will fufficiently feel, when the unhappy fruits of many men's ungo-  
 verned ignorance, and confident defects, fhall be difcovered in more errors, fchifms, diforders, and uncharitable diftractions in religion, which are already but too many, the more is the pity.

However, if violence muft needs bring in, and abett thofe innovations (that men may not ſeem to have nothing to do) which law, reafon and religion forbids, at leaft, to be fo obtruded, as wholly to juſtle out the public Liturgy.

Yet nothing can excuſe that moſt unjuſt and partial ſeverity of thoſe men, who either lately had ſubſcribed to, uſed and maintained the Service-Book, or refuſed to uſe it, cried out of the rigour of Laws and Biſhops, which  
 ſuffered

suffered them not to use the liberty of their conscience, in not using it.

That these men, I say, should so suddenly change the Liturgy into a Directory, as if the Spirit needed help for invention, though not for expressions; or, as if matter prescribed did not as much stint and obstruct the Spirit, as if it were clothed in, and confined to, fit words: So slight and easy is that Legerdemain which will serve to delude the vulgar!

That further, They should use such severity, as not to suffer without penalty, any to use the Common Prayer-Book publicly, although their consciences bind them to it, as a duty of piety to God, and obedience to the laws. Thus I see, no man are proner to be greater tyrants, and more rigorous exacters upon others, to conform to their illegal novelties, than such, whose pride was formerly least disposed to the obedience of lawful constitutions, and whose licentious humours most pretended conscientious liberties, which freedom, with much regret, they now allow to ME and my Chaplains, when

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they

they may have leave to serve ME, whose abilities, even in their extemporary way, comes not short of the other; but their modesty and learning far exceeds the most of them.

But this matter is of so popular a nature, as some men knew it would not bear learned and sober debates, lest, being convinced by the evidence of reason, as well as laws, they should have been driven either to sin more against their knowledge, by taking away the Liturgy, or to displease some faction of the people, by continuing the use of it.

Though I believe, they have offended more considerable men, not only for their numbers and estates, but for their weight and judicious piety, than those are, whose weakness or giddiness they sought to gratify, by taking it away.

One of the greatest faults some men found with the Common Prayer-Book, I believe, was this, That it taught them to pray so oft for ME; to which petitions they had not loyalty enough to say, *Amen*, nor yet charity enough to forbear reproaches,

proaches, and even cursings of ME in their own Form, instead of praying for ME.

I wish their repentance may be their only punishment, that seeing the mischief, which the disuse of public Liturgies, hath already produced, they may restore that credit, use, and reverence to them, which by the Antient Churches, were given to Set Forms of sound and wholesome words.

“ And thou, O Lord, which art the  
 “ same God, blessed for ever ; whose  
 “ mercies are full of variety, and yet  
 “ of constancy ; thou deniest us not a  
 “ new and fresh sense of our old and  
 “ daily wants, nor despisest renewed  
 “ affections joined to constant expres-  
 “ sions.

“ Let us not want the benefit of thy  
 “ Churches united and well advised  
 “ devotions.

“ Let the matters of our prayers be  
 “ agreeable to thy will, which is al-  
 “ ways the same, and the fervency of  
 “ our spirits to the motions of thy  
 “ holy Spirit in us.

“ And then we doubt not, but the  
 “ spiritualperfections are such, as thou  
 “ art neither to be pleased with novel-  
 “ ties, for matter or manner, nor of-  
 “ fended with the pious constancy of  
 “ our petitions in them both.

“ Whose variety or constancy thou  
 “ hast no where either forbidden or  
 “ commanded, but left them to the  
 “ piety and prudence of thy Church,  
 “ that both may be used, neither de-  
 “ spised.

“ Keep men in that pious modera-  
 “ tion of their judgments in matters  
 “ of religion, that their ignorance  
 “ may not offend others, nor their o-  
 “ pinion of their own abilities tempt  
 “ them to deprive others of what they  
 “ may lawfully and devoutly use, to  
 “ help their infirmities.

“ And since the advantage of error  
 “ consists in novelty and variety, as  
 “ truth in unity and constancy : Suf-  
 “ fer not thy Church to be pestered  
 “ with errors, and deformed with in-  
 “ decencies in thy service, under the  
 “ pretence of variety and novelty ;  
 “ nor to be deprived of truth, unity  
 “ and

“ and order, under this fallacy, That  
 “ constancy is the cause of formality.

“ Lord, keep us from formal hypo-  
 “ crisy in our own hearts, and then  
 “ we know, that praying to thee (with  
 “ *David* and other holy men) in the  
 “ same Forms, cannot hurt us.

“ Give us wisdom to amend what  
 “ is amiss within us, and there will be  
 “ less to amend without us.

“ Evermore defend and deliver thy  
 “ Church from the effects of blind  
 “ zeal, and over-bold devotion.



*A Prayer of the Pious and Learned Dr  
 HAMMOND, for the Peace of the  
 Church.*

O Blessed Lord, who, in thy infi-  
 nite mercy, didst vouchsafe to  
 plant a glorious Church among us,  
 and now, in thy just judgment, hast  
 permitted our sins and follies to root  
 it up, be pleased at last to resume  
 L 3 thoughts

thoughts of peace towards us, that we may do the like to one another. Lord, look down from heaven, the habitation of thy holiness, and behold the ruins of a desolated Church, and compassionate to see her in the dust. Behold her, O Lord, not only broken, but crumbled, divided into so many Sects and Factions, that she no longer represents the Ark of the God of *Israel*, where the Covenant and the Manna were conserved, but the Ark of *Noah*, filled with all various sorts of unclean beasts; and, to compleat our misery and guilt, the spirit of Division hath insinuated itself, as well into our affections, as our judgments; that badge of discipleship which thou recommendedst to us, is cast off, and all the contrary, wrath and bitterness, anger and clamour, called in to maintain and widen our breaches. O Lord, how long shall we thus violate and defame that Gospel of Peace that we profess? How long shall we thus madly defeat ourselves, and lose that Christianity which we pretend to strive for? O thou which makest men to be  
of

of one mind in an house, be pleased so to unite us, that we may be perfectly joined together in the same mind, and in the same judgment. And now that, in civil affairs, there seems some aptness to a composure; O let not our spiritual differences be more unreconcilable. Lord, let not the roughest winds blow out of the Sanctuary; let not those, which should be thy ambassadors for peace, still sound a trumpet for war; but do thou reveal thyself to all our *Eliahs* in that still small voice, which may teach them to eccho thee, in the like meek treating with others. Lord, let no unreasonable stiffness of those that are in the right, no perverse obstinacy of those that are in the wrong, hinder the closing of our wounds; but let the one instruct in meekness; and be thou pleased to give the other, repentance to the acknowledgment of the truth. To this end, do thou, O Lord, mollify all exasperated minds, take off all animosities and prejudices, contempt and heart-burnings, and, by uniting their hearts, prepare for the reconciling  
their

their opinions ; and that nothing may  
 intercept the clear sight of thy truth,  
 Lord, let all private and secular designs  
 be totally deposited, that gain may no  
 longer be the measure of our godli-  
 ness, but that the one great and com-  
 mon concernment of truth and peace  
 may be unanimously and vigorously  
 pursued. Lord, the hearts men are  
 in thy hands ; O be thou pleased to  
 let thy Spirit of Peace overshadow the  
 minds of all contending parties ; and,  
 if it be thy will, restore this Church to  
 her pristine state ; renew her days as  
 of old ; let her escape out of *Egypt* be-  
 so entire, that not an hoof may be left  
 behind : but, if thy Wisdom see it not  
 yet a season for so full a deliverance,  
 Lord, defer not, we beseech thee, such  
 a degree of it, as may, at least, secure  
 her a being ; if she cannot recover her  
 beauty, yet, O Lord, grant her health,  
 such a soundness of constitution, as  
 may preserve her from dissolution.  
 Let thy providence find out some good  
 Samaritans to cure her present wounds :  
 And to whomsoever thou shalt commit  
 that important work, Lord, give them  
 skilful

skilful hands and compassionate hearts; direct them to such applications as may most speedily, and yet most soundly, heal the hurt of the daughter of *Zion*, and make them so advert to the interests both of truth and peace, that no lawful condescension may be omitted, nor any unlawful made. And do thou, who art both the wonderful counsellor and Prince of Peace, so guide and prosper all pacific endeavours, that all our distractions may be composed, and our *Jerusalem* may again become a city at unity in itself; that those happy primitive days may at length revert, wherein vice was the only Heresy; that all our intestine contentions may be converted into a vigorous opposition of our common enemy, our unbrotherly Feuds, into a Christian zeal against all that exalts itself against the obedience of Christ. Lord, hear us, and ordain peace for us, even for his sake whom thou hast ordained our peacemaker, Jesus Christ our Lord.

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*Short Reasons for SET FORMS, from Bi-  
 shop TAYLOR'S Preface to the Apolo-  
 gy for Authorized LITURGIES.*

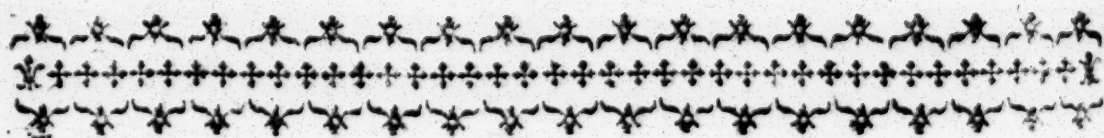
1. **T**Hat we may imitate the perpe-  
 tual practice of the Jewish and  
 Christian Churches. 2. That we may  
 follow the example, and obey the  
 precept of our Blessed Saviour, who e-  
 stablished a Set Form. 3. That all that  
 come, may know the nature of public  
 communion, the settled principles of  
 their religion, and manner of address  
 to God. 4. That we may know before  
 hand what to pray to God, and not to  
 do it by an implicate faith of an Extem-  
 porizer. 5. That there may be union  
 of hearts, spirits and tongues. 6. That  
 there may be a public symbol of com-  
 munion, and that our united Prayers  
 may have more weight with God. 7.

That

That the ministers less learned may have provisions of devotion made for them.

8. That the more learned may have no occasion of boasting, and so their Prayer be turned into sin. 9. That extravagant Levities and secret impieties be prevented. 10. That the Offices Ecclesiastical may the better secure the Articles of Religion. 11. That they may edify the people by their books of daily use. 12. That men by the interveening of authority, may be engaged to devotions. 13. That not only the duty, but the very form of its ministration, may be honoured by the countenance of authority, and not be exposed to contempt, by reason of the insufficiency of its external warrant. 14. To secure the ministry from the intrusion of men whom God hath not sent. 15. That the indetermination of the Office may not introduce indifferency, nor indifferency lead in a freer liberty, nor liberty degenerate into licentiousness, or licentiousness into folly and vanity, and these come sometimes attended with secular designs, lest these be cursed with

with the immission of a peevish spirit upon our Priests, and that spirit be a teacher of lies, and these lies become the basis of impious theorems, which are certainly attended with ungodly lives, and then either Atheism or Antichristianism may come, according as shall happen in the conjunction of time, and other circumstances; for this would be a sad climax, a ladder upon which are no Angels ascending or descending, because the degrees lead to darkness and misery.





*The Rules and Practice of our Church, concerning Prayer. By an Eminent Divine.*

**H**AVING thus seen the Directions and Examples, which the Scriptures affords us, for the public performance of our Prayers to God, let us now consider the worship of our Church, and compare it with them, both as to the words and matter of our Prayers, and to the comfort of us, who are of this Communion, it will clearly appear,

1. That there is not one thing we ask of God in them, which he has not particularly directed us to ask, or any thing for which we ought to pray, that it is omitted. This advantage we have towards the proof of this Point, that our Prayers are fixed and stated, and may be examined by all that have a mind to be satisfied in  
M them.

them. An advantage we gain by putting them into a Set and prepared Form of words, according to the commands of God, and the examples of holy men ; whereas, it is impossible for such as use only *ex tempore* Prayer, thus to justify their Service, because their Prayers are altogether uncertain, and depend on the present thoughts of the Speaker.

2. Our Church requires the people to join their voices with the minister in some of the Prayers in which they are more particularly concerned, and which seem of the most general and greatest moment, such are the general Confessions of Sin, and the Lord's Prayer.

3. Our Church has assigned for the people some short Answers or Responses to our Prayers, whereby they may be stirred up to attention, and signify their concurrence with the Minister. Thus to every Prayer and Blessing, they are obliged to answer, *Amen*, as we find the people did in the Church of *Corinth* ; and to join unanimously in some other short ejaculati-

ons, to implore God's mercy, or beseech him to hear us In all which, I have already shewed, we have the warrant of Scripture ; and it is plain to any one that will be at the pains to consider our Service, that we have taken the Rules thereof from Scripture, and have not invented a Service out of our own heads ; and then (as is too often the custom of Innovators) endeavoured to make the Scripture comply with it. The first Reformers of our Church would never have retained and prepared Forms of Prayers, had they not found such in Scripture : They would never have required the people to join their voices in some Prayers, and answer to others, if the examples of Scripture had not led them to it. They professed, and their design was, to make the word of God their Rule : and we see how exactly they conformed to it in these particulars. I wish I could say as much for all other ways of Worship among Protestants.



*The Practice of those who differ from us.*

I. **A**ND here I must intreat you who dissent from our Worship, seriously to consider with me, what it is, which you have substituted in the place of these things which you have intirely laid aside, though so expressly directed and warranted by Scripture; and examine whether your way have a solid foundation in God's word. I shall endeavour to represent it with all fairness and impartiality, and leave you to judge, as God shall direct you, and as you will answer it at the last day.

And here I find, that some of your Writers are of opinion, *That the spirit of Prayer is given to all the children of God in some measure, for enabling their hearts to conceive, and their tongues to express, convenient desires to God; and that therefore, Forms of Prayer are of no necessary use*

use, either in public or private; on the contrary, that they stint the Spirit, and hinder men from stirring up, or using the gift that God has given them.

2. Others of you go further, and affirm, That all Forms of Prayer are unlawful to Christians, and that therefore it is a sin to join in a Worship where they are used, or to be present at it.

3. That the Minister is the mouth of the Congregation, and that he only is to speak publicly to God in the behalf of the people, and that they are not to join their voices, but their hearts only, with him.

Upon these principles, you forsake our Worship, and many of you think it is a sin to be so much as present at our religious Assemblies. It is of great importance therefore, that you should understand what the Scriptures determine in this matter; for, if our Worship, which you thus forsake, be plainly enjoined by Scripture (as I think I have made it sufficiently appear) and if these principles of your Worship,

and your practice pursuant to them, have no foundation in Scripture, I cannot see, how you can answer your forsaking our Assemblies, to God and your own consciences. Let us then consider each of these principles apart.

H. And, first, for that position of your Directory, *That the Spirit of Prayer is given to all the Children of God in some measure, for enabling their hearts to conceive, and their tongues to express, convenient desires to God*; I entreat you to consider, what promise or foundation it has in Scripture. I profess to you seriously, That, upon the strictest enquiry I could make, I never could find any such promise made to all the children of God, in the Old or New Testaments; neither did I ever meet any Dissenter, that was able to shew any such promise, to furnish us with words in Prayer, without the use of set and premeditated Forms. If then there be none such, as we may be well assured there is not, was it not too much presumption in the Compilers of your Directory, to obtrude this doctrine on the world, or persuade people to de-  
pend

pend on it, and neglect the help of Forms, which the Scripture prescribes, and recommends to us? Nay, as there is no promise for such extraordinary assistance to all the children of God to conceive Prayer, so neither is there any command in Scripture, requiring us to worship or pray to God in a conceived, extemporary or unremediated Prayer, or so much as an example in a settled ordinary Congregation, where it was practised. If then you can shew none of these in the holy Scriptures, neither promise nor command, it is a plain case, that this doctrine is a mere invention of men, and the Worship built on it, a vanity, in the sense of our Saviour, *Mark vii. 7.* If my design were only to confute an Adversary, what I have already said, were sufficient; but this spirit of Prayer is a point of such consequence, that I hope it will be both grateful and instructive to the Readers of all sorts, to explain it to them, and set it in as clear a light as I can; which I shall do under the following Heads.

III. 1. First, therefore, I doubt not but it will be granted, That whoever prayeth to God with faith, sincerity, fervency, love, humility, conformity to God's will, understanding and decency of expression, prays acceptably to him, and is endowed with the spirit of Prayer; and whoever prays without these, does want it.

2. I suppose no man of himself can attain these graces, that are requisite to make our Prayers acceptable, and that therefore we must have the assistance of God's Spirit to beget them in us.

3. I suppose, that it is possible for a man to acquire by natural means and ability, to express himself decently in Prayer; though he cannot so acquire faith, or any other inward grace; so that decency of expression is the lowest part of the gift of Prayer, and not always a part of it.

4. I say, that one praying by a Form may have all these qualifications, and therefore his Prayer may be acceptable to God, and proceed from his Spirit.

This may be proved to the Dissenters, 1. From the Assemblies Larger Catechism,

Catechism, which acknowledges it : For when the question is put, *How is the Lord's Prayer to be used?* The answer is, *The Lord's Prayer is not only for Direction, as a Pattern according to which we are to make our Prayers, but may be also used as a Prayer, so that it be done with understanding, faith, reverence, and other graces, necessary to the right performance of the duty of Prayer.* 2. Many of the Psalms are (as I observe before) Forms of Prayer, and the Dissenters make no scruple to turn these Forms of Prayers into Metre, and then sing them line by line after the Minister. As for example: The first Verse of the fifth Psalm, run thus, in the translation they use,

*Give ear unto my words, O Lord,  
My meditation weigh :  
Hear my loud cry, my King; my God,  
For I to thee will pray.*

This is as much a Form of Prayer, as any in the Litany, and by their using it as they do, they plainly practise praying by a Form : And do further also allow, that Prayers as well as Praises,

es, may be offered to God with singing, and that they may repeat their Forms of Prayer after the Minister. With what reason then can it be said against us, That a Form of Prayer sung in verse, and after the Ministers reading it, is commendable : but the same said or sung in prose, is unlawful ?

5. Extemporary conceived Prayers, may want these spiritual qualifications of Prayer, as I believe will not be denied by those that contend most for them, and they often are manifestly deficient ; being sometimes performed without reverence or decency of expression, and by some, even without understanding ; and where these qualifications are found, others may be wanting. The Scriptures observe, That a man may make long Prayers, and yet have a mind disposed to devour widows houses. He may want faith, humility, fervency, and assurance in God, and yet be able to pray without a Form : and therefore such Prayers are not always acceptable to God.

6. Therefore, when God promises the Spirit of Grace and of Supplications

ons to his people, *Zach. xii. 10.* this promise doth not extend to enable all men who are God's children, to conceive with their hearts and express with their mouths, convenient desires, without a Form : for as I shewed before, every one to whom God gives a heart and disposition to pray, has the spirit of Prayer, and he who from this principle offers up his desires to God in a Form, prays acceptably ; and he that offers them without that principle, though he do it in unpremeditated and extemporary words, is rejected, and therefore the spirit of Prayer is the grace, the heart, the disposition and ability to pray, and whether it be with, or without a Form, such a man's Prayers are acceptable to God ; and it is greatly superstitious to think or teach otherwise. If God gives us a heart to pray, and by his Providence hath provided us a Form to express our desires in, or enable us to make one, it is sufficient, and we ought to be thankful,

7. In confirmation of this account  
of

of the spirit of Prayer, we may further observe,

1. That no worship is acceptable to God, that is not offered to him in Spirit and Truth, *John* iv. 24. and therefore the Scripture recommends to us Prayers in and by the Spirit ; but that praying with the Spirit doth not signify extemporary, unpremeditated Prayers, or exclude Forms, will appear from *1 Cor.* xiv. 15. “ I will pray with  
“ the Spirit, I will pray with the un-  
“ derstanding, I will sing with the  
“ Spirit, I will sing with the under-  
“ standing also.” Here we find singing with the Spirit, as well as praying with it ; and whoever sings otherwise, doth not worship God as he ought ; but though we are obliged to sing with the Spirit, yet we must and ought to sing in the congregation, with a Set Form of words, and therefore, for the same reason, though we pray with the Spirit, we may pray by a Set and prepared Form of Words : The most spiritual Songs consist of a Set Form of imposed words, and so may the most spiritual Prayers. Praying therefore  
with

with the Spirit in this place, is so far from meaning, or being an argument for the use of extemporary unpremeditated Prayers, that it is rather an Argument against them: For either we are obliged by it to sing to God in extemporary Hymns, or we are not obliged to pray to him in extemporary Prayers; since it is unreasonable to interpret singing with the Spirit, in one sense, and praying with the Spirit in a contrary.

2. And to confirm this further, we find the most spiritual persons addressing themselves to God in Forms: so did *Moses*, so did *David*, as I observed before; and so did our Saviour himself on the Cross, when in his Agony he repeated the first verse of *Psal. xxii.* in *Syriack*, and as some believe the whole *Psalms*; by which act, he recommendeth to us Forms of Prayer in his dying breath, as the most proper means of expressing our condition to God, and as most suitable to the Divine Majesty; and therefore praying in the Spirit, *Ephes. vi. 18.* Praying in the Holy Ghost, *Jude 20.* and with the Spirit, *1 Cor. xiv.*

15. signify praying with grace in our hearts; by the assistance and motion of the Holy Spirit; and a man may as well pray with grace in his heart, when he prays by a Form, as sing with grace in his heart, when he sings by a Form.

3. We have a promise that God's Spirit will assist us with this grace in our hearts, but we have no promise that he will help us to words, without the use of Forms; as will appear from *Rom. viii. 26.* "The Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us, with groanings that cannot be uttered;" those inward motions in the heart, called here *groanings*, are that grace in the heart, with which we ought to pray, and to which the Spirit of God doth, and indeed only can help us; and to pray with this grace is, to pray in, and with the Spirit, whether we use words or no; and if we do use them, whether we reduce them into a Form first, or pour them forth as they present themselves to our minds; but we have no promise

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mise, that the Holy Ghost will always furnish us with fit words on all occasions, and therefore ought not to presume that he will.

4. It is certain, that he did furnish some with such words; for we find both Prayers and Hymns dictated immediately by him, of which we have examples in the Hymns of the blessed Virgin and *Zacharias*, and in the Song or Prayer of *Simeon*, and in *Acts* iv.

24. But then it is manifest, that this was an extraordinary gift of God, and a part of prophecy, and we may not depend on the Holy Ghost for this gift, more than for any other extraordinary gift; till it be made appear, that it was to continue always in the Church, and to be communicated to all the children of God. Praying, and singing the Praises of God, are duties incumbent on all Christians; but we are no more obliged to pray Extemporary Prayers, from any example of inspired men in Scripture, than to sing Extemporary Hymns from the like examples; to which yet none, I think, pretend.

5. It is very observable, that even those, who composed their Prayers and Hymns by immediate Inspiration, did not generally offer them to God in the Congregation, till they had first reduced them into a Form. Thus David first penned his Psalms, and then delivered them to be sung, 1 Chron. xvi. 7. And it is probable, the Prophets, 1 Cor. xiv. 26. did the same, for they are supposed, every one to have a Psalm, a Doctrine, a Tongue, a Revelation, &c. that is, to have them ready, and reduced into Form for the use of the Church, when they came together. That this is the meaning of having a Psalm, &c. in this place, will appear very probable, not only from the word, which naturally imports this, and can hardly be otherwise interpreted, but likewise from the Apostles making a difference between what these Prophets had prepared, and what was revealed immediately, at the time of their being together, ver. 30. “If any thing be revealed to another that fitteth by, let the first hold his peace.” Which shews,

shews, that these Psalms, &c. were to give place to such as were immediately inspired : So far were these inspired men from countenancing an extemporary unpremeditated way of serving God, **except** where there was an immediate Revelation for it, and so utterly void of Scripture Proof is this great principle of the Dissenters Worship, " That the spirit of Prayer is given " to every one of the faithful, to enable them to conceive with the heart, " and express with their tongues, their " necessities to God, without a Form " of Prayer."

8. It lies therefore, my friends, on your teachers, who are of this persuasion, to produce plain Scripture for your principles, or else to confess, that you have laid aside Prayers by Forms, commanded by God, and practised by holy men in Scriptures, to make room for this way of praying, of men's own invention. But further, that place, *Eccles. v. 1, 2.* seems to me to afford a strong argument against such Prayers, " When thou goest to the house " of God,-----Be not rash with thy  
N 3 " mouth

“ mouth, and let not thy heart be ha-  
 “ sty to utter any thing before God ;  
 “ for God is in heaven, and thou up-  
 “ on earth : Therefore let thy words  
 “ be few.” It is hard to say, what it  
 is to be *rash with our mouths, or hasty to*  
*utter any thing before God*, if it be not  
*rashness* to trust the expressing all our  
 desires to such uncertain and unpre-  
 meditated words, as our invention  
 suggests unto us, when we come before  
 him, which (as I shewed before) the  
 Scriptures give us no promise of being  
 supplied to us by the Spirit, on ordi-  
 nary occasions. I appeal to you, Whe-  
 ther it would not be looked on as rash-  
 ness, for an ordinary person to speak  
 to a Prince or solemn assembly, con-  
 cerning a matter of great moment, in  
 words unpremeditated and unformed,  
 and we shall hardly find any so rash as  
 to venture on it. King *Solomon* here  
 seems to have recommended the same  
 modesty to men in their addressees to  
 God.

But in as much as God has not ex-  
 pressly forbidden all extemporary Pray-  
 ers, I would not be understood by  
 this,

this, to condemn all such as unlawful. There may be some men (though not very many) able to express themselves significantly, and decently, *ex tempore*; and there are some occasions that require it even in public; and on these occasions, when a man has not time allowed him to reduce his desires into Forms, before he offers them, he may depend on the assistance of God's Spirit, as we may in all other cases of necessity, or at least hope for pardon of course, to our infirmities: but to depend on that Spirit, and neglect the means God has given us to provide ourselves, looks so like tempting him, that we ought carefully to avoid it: and find prudent, modest men are aware of this, and though they be very famous for extemporary Prayers, yet they pray really as much by a Form, as if they had the Common Prayer before them. The Secret is only this, they compose Forms of Prayers of several sorts, digest them well in their minds, and commit them to memory; so that they can, on occasion, transpose parts of them, change, add, or leave

leave out, as they see reason ; and thus they are, in effect, provided with a Form, though the people cannot perceive it, and admire them for their readiness and fluency. It is easy for any man of moderate parts, to manage the matter thus ; but the more ignorant and ordinary Preachers, that know not, or are not capable of the method of it, fall into very indecent and vain repetitions, and are often at a loss, when they strive to practise this way of addressing to God.

Another Account may be given of these seeming Extemporary Prayers, not much different from the former, *namely*, That good men, who make a conscience of secret Prayer to God, and have grown up in a constant discharge of this duty, do, by degrees, fall into a Form even with themselves ; for how much soever their Prayers were *extempore* at first, yet having continual occasion of praying to God for the same things, they find in time, that there is but one best way of expressing the same thing ; which necessarily leads to a Form. However, the various ways they

they made use of before they settled on one, serve them as so many Forms, when they come in public ; and, by changing of these, they seem to pray *ex tempore*.

10. *Lastly*, Let me observe, That the use of extemporary conceived Prayers, even in cases of necessity, is founded on a general rule of Scripture only, which commands us to ask of God what we lack ; of which rule, our own prudence makes the application in such extemporary occasions ; but when we set up this humane application of this general Rule, in opposition to that particular manner of asking commanded by God, and practised by holy men, which is, by set and premeditated Forms in the ordinary worship of God, and turn God's way out of his worship, to make room for one of our own : This is to displace a particular command of God, on pretence of guiding ourselves by a general one ; in which, we are not only more liable to mistake, but we fail of paying due respect to God's directions. For general commands ought only to take place

place in such cases, where God has not laid down a particular Rule.

And thus I have examined the first principle of Dissenters, *That the spirit of Prayer is given to all the children of God, whereby they are enabled to conceive with the heart, and express with the mouth, convenient desires to God.*

IV. I come now to speak to the Second ; *That all Forms of Prayer are unlawful to Christians ; and, that it is a sin to join in a worship where they are used, or so much as to be present at it.* If there be any of you, for whom I intend these Papers, of this opinion, as I fear some of you are, and ~~all~~ of you do in your practice comply with those that maintain it, and therefore cannot acquit yourselves from countenancing it ; I desire you to observe, That if there were no harm in the Opinion ; or, if it were a mere speculation, we should not be much concerned at their mistake. But, by what I have shewed of the Scriptures' Authority of Forms, it is plain, That they who maintain this Principle, do not only teach for Doctrines, the Command-  
ments

ments of Men; but, in effect, set themselves up above Christ, and countermand what he has required. They not only add to the Gospel a new Command, by teaching that to be unlawful, which Christ has no where condemned; but they teach that to be unlawful, which he has positively commanded. Whoever therefore do teach Forms of Prayers to be unlawful, or countenance those that do teach this doctrine of men, cannot acquit themselves from the imputation of resisting the Holy Ghost, by whose inspiration the Word of God is penned.

I can foresee only one thing that can be alledged in favour of those who maintain this opinion; and it is, That to pray with, or without a Form (excepting the Lord's Prayer) is in itself indifferent; and that therefore, the asserting the use of Forms, is not a matter of such weight, as to justify our contending with our Brethren about it; and that it seems uncharitable in us to insist on a thing, which they are fully persuaded is unlawful, and we ourselves count indifferent.

I. But

1. But in answer to this, it is to be observed, *First*, That an opinion which necessarily divides him, who believes it from the communion of all the established Churches in the world, cannot be of so little moment as the objections would make it. And such is this opinion of the unlawfulness of Forms of Prayer; since there neither is, nor has been any established Church these fifteen hundred years, but has maintained their lawfulness and used them in the service of God; and therefore whoever believes them to be unlawful, in what ever age he had lived, he must have separated from all the established Churches of the world at that time: and surely, an opinion that necessarily produces such a division, must be of mighty consequence, whether true or false, and ought to be carefully examined; and if false, to be zealously opposed. But,

2. I suppose, it will be granted, That eating swines flesh, or drinking wine, are as indifferent, as using a Form of Prayer, and of less concern to the souls of men; and that therefore to  
teach

teach these to be unlawful, would be  
 as innocent a mistake, as to teach the  
 unlawfulness of Forms. For if we com-  
 pare these two doctrines together, and  
 the mischiefs that each of them have,  
 or may hereafter produce ; it is hard-  
 ly conceivable, that the forbidding the  
 use of some particular meats, should  
 have so many ill effects, as the forbid-  
 ding Forms of Prayer has had already.  
 Yet it is observable, how *St Paul* judges  
 of that doctrine. *1 Tim. iv. 1.* “ In  
 “ the latter times,” says he, “ some  
 “ shall depart from the faith, giving  
 “ heed to seducing spirits, and doc-  
 “ trines of devils, forbidding to marry,  
 “ and to abstain from meats which God  
 “ hath created to be received with  
 “ thanksgiving.” You see here, *St Paul*  
 counts it a departure from the  
 faith, and a doctrine of devils, to forbid,  
 as unlawful in itself, any sort of meat,  
 which God has created for the use of  
 man : and, if it be so criminal, to teach  
 any sort of meat to be unclean, when  
 God has not forbidden it, then sure,  
 to teach a Form of Prayer to be un-  
 lawful, when God has commanded it,

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must

must be a very ill doctrine. And this consideration alone, ought to make those who maintain it, or any such doctrine, whereby they are obliged to condemn their brethren, as practising unlawful things, to examine it carefully and impartially by the Word of God, least they be imposed on by seducing spirits.

The great design of the devil, is, to bring us into an intire subjection to his will. But when he despairs of this, his next attempt is, to share with God in our obedience, and impose new commands of his own upon us, as if they were God's; and so to procure himself to be obeyed. This he doth most successfully, by giving them an appearance of Religion, and of more than ordinary strictness. Thus, in *St Paul's* time, under colour of mortification, he forbade meats and marriage, as unlawful, which God had allowed; speaking lies in hypocrisy, and under shew of Religion. And thus, it is to be feared he has prevailed on some, under colour of great spirituality, to abstain

abstain from Forms of Prayer, as unlawful, which God has enjoined.

And here, it is very remarkable, that wherever the devil gains this point with men, and brings them to believe a thing to be forbidden by God, which he has not forbidden, he soon brings a super added command of his own, in competition with some of God's, and prevails with them to prefer his commands to God's, and so plungeth them into direct disobedience, which was his design at first. Thus, when he had prevailed with men to abstain from marriage, they soon fell, not only to commit fornication, but even, in some cases, to allow it rather than marriage, as the Papists do ; and, by persuading men to abstain from Forms of Prayer, ann unlawful, he has deprived them in many places, of all opportunity of public Worship, and made them chuse rather not to serve God at all in public, than with a Form ; which is the case of many thousands now in this kingdom, who worship God publicly no where. But,

3. This doctrine of the unlawfulness of praying by Forms, is no such indifferent thing, that we may safely indulge men in their own sense about it; since it is very apt to puff them up, and make them take false measures in judging of their own condition, and of the influence of God's Spirit upon them.

We know, that all good men have the Spirit of God, and are guided and influenced by it in the whole tenor of their lives; we make no doubt, but they are assisted by him in their Prayers, but no less in forgiving an injury, or resisting a temptation; and his influence on a good man's mind, is rather greater and more sensible, in these, and other acts of Religion, than in Prayer. *Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, are the fruits of the Spirit, Gal. v. 22.* And it is principally by these we ought to conclude, that we have that Spirit. But the opinions of the unlawfulness of Forms of Prayer, on a persuasion, that *the Spirit of God enables every child of God, to conceive with the heart,*

heart, and express<sup>d</sup> with the mouth, suitable desires, intitles every one to God's Spirit in some measure, that is able to express himself in apt and fluent words, though without the other graces of the Spirit, and exposes every one to despair, that is not able to do this, as looking on himself to be destitute of the Spirit, though otherwise meek, humble and charitable, and endowed with such graces as are much more certain signs of his presence. Nay, so far are many deluded by this opinion, that they judge themselves or others children of God, and in his favour, according as they are more or less endowed with this gift, without respect to other qualifications. And I dare appeal to yourselves, Whether some very immoral persons, guilty of gross and scandalous crimes, have not been eminent for this gift of Prayer? and whether such persons are not apt to flatter themselves, that they are the children of God, and endowed with his Spirit, notwithstanding their wickedness? And, it is impossible, either to convince these persons of their mistake,

or to comfort poor ignorant people, dejected only for want of this gift, whilst they are possessed with this opinion of the unlawfulness of Forms.

Which, in the fourth place, ought not to be countenanced, or indulged as an indifferent thing, because it has been a great hindrance to secret devotion: Every Christian ought, at least, twice a day, to address himself to God in secret Prayer; but a great part of the world cannot do it without a Form; children and ignorant persons are at a loss for words; and even other people are often not able to find them readily, especially when wearied, dull, or indisposed, as is sometimes the condition of the best Christians; this makes secret Prayer, at least, a constant regular course of it, uneasy to most that are absolutely against all use of Forms, and it occasions too many to neglect it, which otherwise would not; and, as for children and ignorant people amongst those of this persuasion, I am well assured, many of them never bow their knees in secret to God; and several of those that are grown up, are forced

forced to speak aloud, or cannot pray at all, which is against the nature of secret Prayer, and exposes not only the persons that use it, to the censure of hypocrisy, but the duty to contempt. It is on this account, that the pious custom of training up young people to a constant course of devotion, in their morning and evening secret Prayers, is too universally laid aside among you, as I have found by experience, and for the truth of the observation, I dare appeal to all of the Dissenters. On the contrary, I am well assured, that there cannot be a more effectual or easy method to revive and continue this regular and constant use of secret Prayers, than to oblige every one to some certain Forms every morning and evening, which they may not omit, whatever other Prayers they use : But this can never be done, whilst the opinion of the unlawfulness of Forms prevails ; and therefore all good people are obliged to oppose it, as they would retrieve the constant use of secret Prayers ; which shews, that this is no indifferent matter, as the objection

tion would suggest, but of great weight, and fit to be contended for.

I will not mention some other reasons, that are of great moment, because they would but exasperate, and tend to make the duty of Prayer, when performed *ex tempore*, ridiculous, which ill men might extend (as too often happens) to expose devotion in general: such are the indecent expressions, which sometimes fall from persons that pray thus: I will only observe to you, that the Extemporary Prayers of some preachers, have too often given occasion of offence to serious persons even among yourselves. It is certain, that to print some of them, as they had been spoken, as those that we make use of are printed, would not be for the honour of the Holy Spirit, to whom they are ascribed, nor much recommend them to serious men. But I esteem it an ill thing for men, to ridicule one another's devotion, whatever it is.

V. There remains yet the third Opinion of Dissenters, which they advance against us in this matter of Prayer.

Prayer, to be examined, *That the Minister is the mouth of the Congregation ; and that the people have nothing to do, but to join with him in their hearts ; an opinion far from any Authority in Scripture, which expressly requires us, Rom. xv. 6. with one mind, and one mouth, to glorify God : we produce this, and many other Places and Examples in Scripture, for the people's joining their voices, and bearing a part in their Praises and Prayers ; and we are assured, there is no Scripture forbids it ; and therefore, when you condemn it, or teach it to be unlawful, we must charge it upon you, as an instance of your teaching for Doctrines, the Commandments of Men.* Which is all, I think, needful to be said to this Head, after what I have shewed before, in defence of our contrary practice from Scripture ; and, I think, sufficient to induce you seriously to consider it.

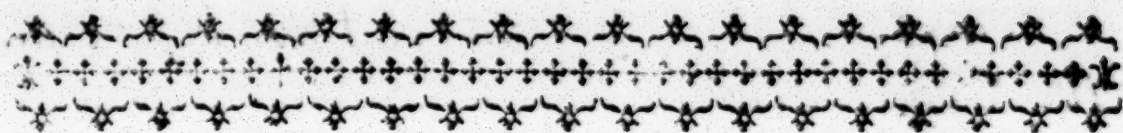
And thus, I presume, I have faithfully examined the Rules and Examples the Scriptures afford us, for the performance of that part of our public Worship, that consists in Prayers ; and  
 compared

compared the Service of our Church, and the Dissenters way of praying with them; and made it appear, that our performance of this duty, both as to the matter and manner, is agreeable to the commandments of God, and to the examples of holy men recorded in Scripture; and that the Service the Dissenters have substituted in the room thereof, has, in many particulars, laid aside God's commands, and deserted the examples of Scripture, and is, in the main part thereof, an immediate invention of men.

And I intreat you, who are of this persuasion, and adhere to these principles of worship, which I have now mentioned, and shewed to be disagreeable to Scripture, to consider seriously whether you are not thereby literally guilty of that sin, with which our Saviour taxeth the Jews, *Mark vii. 7. of Teaching for the Doctrines, the commandments of Men*; and also of that superstition condemned by St Paul, *Col. 2. 21.* which saith, *Touch not, taste not, handle not*; that is, which teaches to forbear those things which God has made lawful,

fal,

ful, after the Doctrines and Commandments of Men; and I beseech God to enlighten your minds, to make a true judgment in it, that you may deliver your souls.



*What the Holy Scriptures prescribe concerning Hearing.*

I. **O**NE great design of our Christian Assemblies is, *Hearing*; and that which is to be heard, is *the Word of God*.. I shall proceed in examining this; and consider, What Directions the Scriptures afford us, for the public performance of this duty.

First, then, God has positively commanded us to read his Word in our public Assemblies. So, *Deut. xxxi. 10.* *In the Feast of Tabernacles, when all Israel is come to appear before the Lord thy God, in the place which the Lord shall choose, Thou shalt read this Law before all Israel in their Hearing.*

*Hearing. Gather the people together, men, women and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this Law. And it is observed, Jos. viii. 35. that there was not a word of all that Moses commanded, which Josua read not before all the Congregation.*

Neither was this confined to their solemn Assemblies at *Jerusalem*; it was likewise a constant part of their Sabbath-service in their Synagogues. As we learn from *Acts* 13. 14. where it is observed, that “*Paul and Barnabas went*” “*into the Synagogue on the Sabbath*” “*day, and sat down; and after the*” “*reading of the Law and the Prophets,*” “*the Rulers of the Synagogues sent*” “*unto them, &c.*” and *St Paul* takes notice, *verse* 27. that the “*Prophets*” “*were read every Sabbath-day,*” meaning undoubtedly, in their assemblies. And *St James Acts* xv. 21. of *Moses* his “*being read in the Synagogues every Sabbath-day.*”

II This reading the law was the great, and most effectual means, God provided

provided for preserving the knowledge of himself amongst his people ; and where it was omitted, the people immediately sunk into idolatry ; and the best Reformation began, and was carried on, by restoring this Ordinance. Thus, it is observed of *Josiah*, 2 *Chron.* xxxiv. 29. that he gathered together all the Elders of *Judah* and *Jerusalem*---  
*And all the inhabitants of Jerusalem, and the Priests, and the Levites, and all the people great and small, and he read in their ears all the words of the Book of the Covenant, that was found in the house of the Lord.* The like is observed of *Ezra*, *Neb.* viii. 3. *And he read therein before the street, that was before the Water-gate, from morning until mid-day, before the men and women, and all that could understand.* It is remarkable, that after the captivity, the Jews never fell in idolatry ; And the chief reason given by themselves, was the strict observation of this Ordinance of God ; the Law being constantly read to them afterwards publicly in their Synagogues : so powerfully doth God bless his own Ordina-

P

nances,

nances, to preserve those that use them from error and sin.

III. From the practice of the Synagogue, in reading the Law and the Prophets, the like order was brought into the Church, and reading was made a part of the office of the Christian Elders, as it was before of the Jewish. And hence it is, that *Timothy* is commanded by *St Paul*, *1 Tim. iv. 13. To give attendance to reading, as well as to exhortation and doctrine.* And the inspired Writings of the Apostles were read in the Christian Assemblies, as well as the Law and the Prophets among the Jews, according to *St Paul's* command, *Col. ii. 16. "When this Epistle is read amongst you, cause that it also be read in the Church of the Laodiceans, and that ye likewise read the Epistle from Laodicea."* And it was but reason, since the Gospel contained the Christian Law, that it should be read in the Christian Assemblies, as well as the Law of *Moses* was in the Synagogues. And that it was so read in the first Christian Assemblies, I might shew, by many instances out of

of the Antient Fathers, if there were occasion.

IV. This public reading the Law, was of so great reputation, that it is termed *Preaching* it; as we may see from *Acts* xv. 21. “ For *Moses* of old  
“ time, hath in every city, them that  
“ preach him, being read in the Synagogues every Sabbath-day.” The word *Preaching*, has a peculiar sense in the New Testament, and signifies properly, to declare or proclaim the Word of God, as a herald or crier proclaims the laws or orders of a king. Hence only those that proclaimed the Gospel to such as had not heard it before, or read the Old Testament to the people, are said to *preach*. *Preaching* is distinguished from Teaching and Exhortation; and it is observable, that in the whole New Testament, though reading the Scriptures is called *Preaching*, yet interpreting them, applying them, or exhorting the people from them, in a Christian Auditory, is never called by that name.

If it be objected, That *St Paul* is said to *preach* to the Disciples, *Acts* xx. 7.

when he only, in probability, made a Sermon or Exhortation to Believers, as is usual now. From all which, it is manifest, that there are only two ways, by which the word of God is properly Preached; the first is, when it is declared to those that never heard of it before; and the second is, When the very words of the Scripture are read publicly to the people, as a crier doth a proclamation, which he doth not word himself, but reads it in the words in which it is delivered to him.

In short, the Scriptures are Sermons out of the mouth of God, being dictated by his Holy Spirit; for the reading of which to the people, for their conviction and instruction, there is a peculiar command of God; and, where this ordinance is duely observed, then they are sure of the Word of Life; and it is impossible they should be ignorant of their duty, *for the Scriptures are sufficient to make them wise to salvation*; and the hearing them with humility and attention, is a means sufficient to beget faith in the hearts of those that hear

hear them; for they are “ profitable  
 “ for doctrine, for reproof, for cor-  
 “ rection, for instruction in righteous-  
 “ ness, that the man of God may be  
 “ perfect, thoroughly furnished to all  
 “ good works,” as we see, 1 *Tim.* iii.  
 16, 17.

V. We find in holy Scripture, that  
 the public reading of the Word of God  
 was with great Solemnity. It is ob-  
 served, *Neh.* viii. 5. “ When *Ezra* o-  
 “ pened the Book, all the people stood  
 “ up, and *Ezra* blessed the Lord, the  
 “ great God; and all the people an-  
 “ swered, *Amen, Amen*, with lifting up  
 “ their hands; and they bowed their  
 “ heads, and worshipped the Lord,  
 “ with their faces to the ground.”

And I find it generally agreed, that  
 both the Readers and Hearers stood  
 up whilst the Law was read, though  
 not when other things were read or  
 taught: hence it is observed, *Luke* iv.  
 16. that our Saviour *stood up for to read*;  
 and, *ver.* xx. after closing the Book,  
 that he *sat down* to teach: Hence,  
*Rev.* 5. God is represented, in allusion  
 to the High Priest, with a Book in his

right Hand, containing the Revelations of his Will; and the Lamb, as his Minister, takes it out of his Hand to declare the Contents of it; and, *ver.* viii. “ When he had taken the Book,  
 “ the four Beasts, and four and twenty Elders, fell down before the  
 “ Lamb.-----And they sung a new  
 “ Song:” The Angels join with them, *ver.* 11. and the whole Creation, *ver.* 13. From whence we see, the Scriptures teach us, to receive the Revelations of God’s Will out of the Book of Life, with Adoration and Praises: And therefore, we find, that at the reading of the Law, Confessions and Praises of God, were intermixed, and succeeded one another; *Neb: ix. 3.* “ And they  
 “ stood up in their place, and read in  
 “ the Book of the Lord their God,  
 “ one fourth part of the day, and another fourth part, they confessed  
 “ and worshipped the Lord: their  
 “ God.”

VI. We find, that the word of God is to be read in such a language, as the people understand. After the captivity, the people being born and educated

ed in a strange land, their language was changed, and they did not understand, at least universally, the pure Hebrew in which the Law was first written; therefore when *Ezra* read in the Law, a certain number of the Priests and Levites interpreted the words of the Law, as *Ezra* read them to the people: *Neb. viii. 8.* “ And they caused the  
 “ people to understand the law, and  
 “ the people stood in their place; for  
 “ they read in the Book, in the Law of  
 “ God distinctly, and gave the sense,  
 “ and caused them to understand the  
 “ reading:” And the custom continued among the Jews to this day: *First*, the Hebrew text is read, and then a translation or paraphrase, in a language understood by the hearers. And indeed there may be good reason for reading the originals in public Assemblies, such a custom being an effectual means to preserve the knowledge of them; but they cannot be useful to the people without a translation. Therefore *St Paul* doth not absolutely forbid speaking in unknown tongues in the Church, but orders, *1 Cor. xiv.*

27. “ Let one interpret ; but if there  
 “ be no interpreter, let him keep si-  
 “ lence in the Church.”

VII. We find, that after reading the word of God, there was sometimes an enlargement or comment on some part of it, and an exhortation to the people : thus when our Saviour had read a portion of Scripture, he applied to the people, in a discourse to that purpose. But it doth not appear, that this was constantly done ; on the contrary it is rather probable that it was not. For had there been a constant provision for such enlargement, and exposition of the Law, and exhortation from it, there had been no occasion for the Rulers of the Synagogue, *Acts* xiii. 15. to send to St *Paul* and *Barnabas*, after the reading of the Law and Prophets, that message we find there, “ Ye men and Brethren, if  
 “ ye have any Word of Exhortation  
 “ for the People, say on.” St *Paul* supposes him who Teaches, and him whose office it was to exhort, distinct from him that Ruled, and him that Ministered, *Rom.* xii. And it doth not appear,

pear, that every Church was furnished with all these officers, the same *St Paul* joined Exhortation and Doctrine with reading, in his charge to *Timothy*, 2 *Tim.* iv. 13. which shews that they went together, but whether indispensibly or no, doth not appear; though it is manifest in the practise of most Churches in the ages after the Apostles, they were all generally exercised in the public Worship.

VIII. *Lastly*, We find that they had a Summary of the principle Doctrines of the Gospel, which they delivered to the people, and by which they ordered their own discourses, and judged of what was delivered by others. Thus *St Paul* to *Timothy*, 2 *Tim.* i. 13. “ Hold  
 “ fast the Form of sound Words which  
 “ thou hast heard of me;” and *Chap.* ii. *verse* 2. “ And the things that thou  
 “ hast heard of me amongst many witnesses, the same commit thou to  
 “ faithful Men, who shall be able to  
 “ teach others:” Perhaps this may be that portion of faith, according to which the Prophets are exhorted to prophesy, *Rev.* xii. 6. I think, it is not doubted,  
 but

but this Form of sound Words contained the main fundamentals of Christianity; and *St Paul* tell us what those were, *Heb. vi. 1, 2.* “ Therefore  
 “ leaving the principles of the Doctrine  
 “ of Christ, let us go on unto perfec-  
 “ tion; not laying again the foundati-  
 “ on of Repentance from dead Works,  
 “ and Faith towards God, of the Doc-  
 “ trine of Baptisms, and of laying on  
 “ of hands, and of the Resurrection  
 “ of the Dead, and of the eternal Judg-  
 “ ment.” In all probability therefore, the Form of sound Words, delivered by *St Paul* to *Timothy*, and by him to others, contained these six Heads of Principles of Christianity; which every Christian was obliged to hear and learn.



*The Practice of our Church in Reading and  
Preaching the Word.*

**T**HESE are the rules and examples the Scriptures propose to us, for our feeding the people with the Word of Life, and their hearing it in public. Let us, in the second place, compare the Practice of our Church with them, and surely no copy can come nearer the original.

1. For, *First*, Our Ministers are expressly obliged in their ordination, diligently to read all the Canonical Scripture of the Old and New Testament unto the people assembled in the Church, where they shall be appointed to serve.

2. Our Church has disposed the Holy Scriptures in a certain order, and has appointed four or more Chapters to be read every day in the public congregation ;

gregation; by which means, all the most edifying parts of the Old Testament are ordered to be read once a year, and the New Testament (except the Revelations) thrice in the same time; and some select Chapters of the Revelations are appointed on extraordinary occasions: there are indeed some Chapters (about one tenth) of the Old Testament left out of this order: but then it is to be observed, that those which are left out, are either Genealogies, names of persons and places, historical repetitions, or some obscure and mystical Prophecies of *Ezekiel*, which are not so proper for an ordinary Assembly (for which reasons, some part of the Revelations is also left out) yet these are not excluded, though not particularly commanded. The general obligation on every Clergyman, in his ordination, to *read all the Canonical Scriptures of the Old and New Testament*, still allows them to read these, and also obliges him to it, when he shall perceive, that it may be for the edification of the people.

3. Besides

3. Besides this order for the whole Scriptures, on every Lord's day, and other solemn occasions, there are appointed certain select portions out of the Epistles and Gospels to be read, which are adapted to the occasion ; and contain some great mystery of our faith, or other weighty matter necessary to our edification.

4. For the more solemnity of these readings, our Church joins with each of them Praises, Thanksgivings, or Confessions, according to what we find practised in the Holy Scriptures.

5. That the people may benefit, and be edified by hearing the word of God, a plain, authentic, and most excellent translation is provided by public authority, in which the Scriptures are read to the people. This was the first care of our Church in the Reformation, and the generality of Dissenters are forced to be beholden to it for the word of Life, and draw all the knowledge that they have from the fountains which our Bishops opened for them, by translating the word of God, and putting it into a language they understand. †

6. It is ordered in our Church, that the Ministers shall explain some part of the Scriptures every Lord's day, and exhort their congregations in a sermon.

7. To inculcate the great mysteries of our faith the better, our Church has appointed certain solemn times, wherein, once in the year, they are obliged to explain, and inculcate every great mystery of our faith, and most material passages of the Gospel; such are the Conception, Birth, Passion, Resurrection and Ascension of our Saviour.

*Lastly*, there is provided a Form of sound Words, in a short and plain Catechism, in which are contained the first principles of the Oracles of God; this is adapted, as it ought to be, to be to the capacity of children, and is indeed *sincere Milk*, without School-notions, or hard Words. And all the six Principles, which the Apostle mentions, *Heb. vi. 1, 2.* are briefly explained in it, and yet largely enough, to make those that attend to it, wise to Salvation. The teaching and explaining these Fundamentals, is a part of our public instruction,

instruction, and enjoined as a constant duty on Ministers and people in our solemn Worship. The Minister in each parish being required diligently, upon Sunday and Holy days openly in the Church, to instruct and examine so many children of his parish sent into him, as he shall think convenient, in some part of the Catechism, and the people are obliged to come at the time appointed, and obediently to hear.

And by our twelfth Canon, for the better grounding of the people in the principles of Christian Religion, it is ordained that the heads of the Catechism, being divided into so many parts, as there are Sundays in the year, shall be explained to the people in every parish Church,

This is the care our Church has taken, to teach the people in their public Assemblies, and the method is so effectual, that it is scarce conceivable, how any one, who duly conforms to these Orders, should be ignorant of any thing that concerns his soul.

And by the blessing of God, the effect is such, that we may affirm, without

out vanity or partiality, that our Clergy, and Laity, especially where we can prevail with them, to conform to the rules of our Church, are generally much more knowing, modest governable, devout and charitable, than perhaps may be found in any other Church, of which our late contests with the Papists, and behaviour under their government, and since the present Revolution, are evident proofs.

## 23 AP 57

“ Blessed Lord, who hast caused all  
 “ holy Scriptures to be written for our  
 “ learning: Grant that we may in such  
 “ wise hear them, read, mark, learn,  
 “ and inwardly digest them, that by  
 “ patience and comfort of thy holy  
 “ word, we may embrace and ever  
 “ hold fast the blessed hope of everlast-  
 “ ing life, which thou hast given us in  
 “ our Saviour Jesus Christ. *Amen.*”

F I N I S





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